

The following Profession of the True Church
was translated by *Theo: Rogers* -
M.A. and preacher of Gods word.

See Ames *Typ: Ant:*

Vol 2^d Page 1135

The professi- ons of the true Church, and of Poperie compared *together:*

A discourse for the comfort of the
godlie, confirming of the weake,
*and conuerting of the well incli-
ned, by the working of the
holie Spirit: excee-
ding necessarie.*

Luke 2. 14.

*Glorie be to God on high, and in earth peace,
and Goodwill towards men,*

The summe hereof, is to be seene
in the next page following.

Vbi Charitas, ibi Spiritus.

Imprinted at London, for Andrew
Maunsell; dwelling in Pawles Church-
yard, at the signe of the Parret.

1579.



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T. R.
To the Christian
Reader.



*L*bbeeit the
grosse erroures
of superstitious
Papistes haue
bene plentiful-
lie in our age,
& within these fewe yeeres most
singularlie detected : yet is it
meete from time to time, that
they should be so, partlie, to con-
firme the weak mindes of some:
and partlie, that the posteritie to
come, may vnderstand both what
we did belecue, and they, by the
worde of God, ought to cleaue
vnto.

And although anie confutati-
on being made by a learned and

To the Christian

zealous Christian, is exceeding necessarie: yet none doth so profit, as that which compareth Poperie with Christianitie, falses hooede with trueth, & both with the word of God.

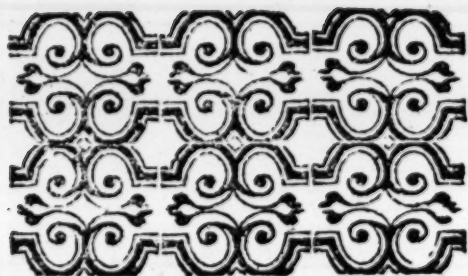
In which respectes, I am perswaded, thou wilt gratefullie accept this little Treatise of the right reuerende master N. Hemming. For onelie it neither confuteth the vanitie of Papistes, nor confirmeth the trueth of our Religion, but ioyntlie opposeth the one with the other, that anie (bee hee not obstinate in errour) may easilie iudge and perceyue, what is to bee defended, and stuck vnto,

GOD graunt that his purpose maie take effect, and my
paines

Reader,

paines profit, and then I doubt
not, but thou shalt bee profited,
Antichrist more than he hath
benefoiled, the Church
multiplied, and his
glorie aduan-
ced.

*Farewell in
Christ.*



[Handwritten signature or scribble]

If will

To wishing a present
may

A Contention betweene I true Religion and Poperie.

The.i. Chapter.

Against the grounde of the Popes vsurped authoritie.



Lthough it bee wel knowne to all true Christians, that the Pope vnder the title of the seru-
uant of seruants, doth set himself against our Lord Christ, the on-
ly sauiour of so many as beleecue in him : yet verie expedient is it,
not onely in generall to vnder-stand this, but also distinctly, &
particularly to see the manis-
folde errours and corruptions, which he doeth maintaine, so
shall we the more both abhorre
B him

The summe of
the discourse
following.

him and detest his tyrannie against the Church of God.

The forme of
Christes govern-
ment and of the
Popes, maruel-
louslie do differ.

They which haue tasted but the first principles of true religion, can easilie perceiue, that the forme of Christes kingdome is greatly swaruing from the forme of Antichrist his dominion. And therefore it must followe, that the administration of each must greatly differ. Christ being asked of Pilate, concerning his kingdome, answered:

The kingdome of
Christ is not of
this world.

That his kingdome was not of this world
that is, that his gouerning was not after the manner of earthlie

Christ ruleth spi-
ritually not after
the manner of
earthly Princes.

Princes. Also, his disciples con- tending about superioritie, he plainly distinguisheth between his kingdome, and the kingdomes of the world. For thus he

Math. 20. 25.
Luke. 22. 25.

saith: *The Kinges of the nations doe*

governe, but so shall not you. What I pray you can be more apparent, then this distinction? Or what more euident, then this prohibition? Notwithstanding the Pope hath brought vnder his subiection, the kingdomes of the world, and vsed more tyrannie ouer the best Emperours and Kinges, then euer did or durst the most cruell Neroes. He hath arrogantly taken to himself two swordes, one a secular, whereby he raigneth ouer the Empires of this world: the other a spiritual, whereby he ruleth the Church. Nowe who can be blind here, and not perceiue, that the Pope doth set himselfe against Christ? The Turke resisteth Christ, but yet openly, but the Pope more secretly, and subtilly. For he fai-

The kingdome of the Pope altogether worldly.

The Pope more traiterous than Iudas, more cruel than Nero, more idolatrous than the Turke.

The Turke better than the Pope.

The Pope a depe dissembler.

A contention betweene true

Math. 26. 40.

neth himselfe to be the seruauant of Christ , and pretendeth his authoritie , but after the manner of Iudas , which with a traiterous kisse betrayed his maister.

Math. 16. 18.

Thou art Peter, said Christ, *and vpon this rocke will I build my Church.* These wordes doeth the Pope snatch, and interpretes to be spoken concerning him . Who seeth not here that the Pope is a Sycophant, taking most sacrilegiouſlie that vnto himselfe, whiche nothing belongs vnto him ? Peter had saide before,

Math. 16. 16.

Thou art Christ the sonne of the liuing God. Which answere Christ ap-

Math. 16. 17.

prouing, doth say : *Blessed art thou Peter the sonne of Ionas , because fleshe and bloud haue not reuealed this vnto thee, but mine heauenly father : and I say vnto thee, Thou art Peter, and vpon this*

this rocke, I will builde my Church.
 Here a promise is ioyned with
 confession, whereby is gathered
 that the promise may not simply
 be vnderstoode, but vnder the
 condition of confessing.

Nowe whosoever doeth ac-
 knowledge Christ to bee the
 sonne of God, and onely sauiour
 of the worlde, he is that rocke
 whereof Christ in this place
 doth speake, not by reason either
 of his person, or succession, but
 in respect of his confession:
 which confession hath the pro-
 mise of the keyes, whereby the
 kingdome of heauen is opened
 and shutte. So that where this
 confession is not, there be no
 keyes. But experience teacheth
 that this confession is not in the
 Pope of Rome. And that wil he

The Pope hath
 power neither to
 binde nor to
 loose.

No good religion
 in Poperie.

A Contention betweene true

confesse, whosoever hath read the liues of the fathers : among whom, there cannot one be found which either taught, or confessed Christ sincerely. I will not say that many of them derided all Religion, & laughed in their fleues, because, vnder the pretence of Religion, they had got such promotion and pleasure in the world. Whereby it is apparent how vniustly, sacrilegiously and falsely, the Pope doth apply that saying of the Lord, *Thou art Peter, &c*, vnto himselfe, and contrarie to the mind of Christ by a lying exposition of his wordes, endeuoreth to establishe a kingdome vnto himselfe. The which, as it was got by fraude and lying: so is the same defended by force and slaying, not by the

The Popes authoritie was gotten by fraude, and is defended by force.

the lawes of Christ, but by their
cruell decrees, and vngodly tra-
ditions both to their owne dam-
nation, and the certeine destruc-
tion of their fauourers.

The.ij. Chapter.

*Of what thinges the true Church, which
is of Christ, doth consist.*

NOwe it is necessarie, the
better to auoyde his sna-
res, that more distinctly
wee make open the pointes and
partes, wherein the Pope & his
religiō is contrarie vnto Christ.
Of whiche matter, though not
fullie, yet sufficiently to shewe
the contrarieties betweene both,
we will entreate.

The godly knowe full well,
that the Church of God, which

The markes of
the true Catho-
like Church,

- a. The discourse
whereof begin-
neth in the nienth
chap. and conti-
nueth to the. xi.
- b. VVhat the o-
pinion of both
Churches are tou-
ching them you
shall reade from
the. xi. chap. to
the. xx.
- c. Of which in
the. xx. chapter.
- d. As in the last
Chapter.

is the spouse of Christ, is gather-
red, builded, maintained & doth
consist of these foure thinges: to
wit, of the *a* worde of God, of
b diuine sacraments, of *c* ceremo-
nies, and *d* of discipline: Which
foure thinges when they an-
swere to the rule of Gods word,
there is no doubt but that there
the true and Catholike Church
of Christ is: as on the otherside,
where they are not found, either
at all no Church is, or the mem-
bers thereof bee captiues, as it
were in Babylon. For as in fore-
time at Babylon the Church
was in slauerie: so in these dayes
in the kingdome of Antichrist,
some godly men doe lurke. Let
vs trie therefore howe well the
Church of Christ, & the whore
of Babilon agree in these points.

The

The, iij, Chapter.

Howe the Church of Christ, and of the Pope, differ in doctrine.

THe doctrine of Christ is triple, for it concerneth the ^a law, ^b the Gospell, and the ^c true seruice of God. And albeit this last part, if you respect the matter thereof, pertaineth to the lawe, is the manner of fulfilling the same, to the Gospell: yet I distinguish it, because neither of the lawe onely, nor onely of the Gospell, it proceedeth.

Now concerning the law of God, or ten cōmandements, the spouse of Christ doeth account of them both according to their authour, which was God, and perfection. For he which doeth fulfill them shall liue, and be lo-

The kindes of Christes doctrine.

a. Concerning the lawe you shall finde the iudgement of the true spouse of Christ. and of the Pope, and heretikes, in this chapter following.

b. Looke concerning the Gospell the iudgement of the true Church. chap. 4.

False Church or of Papists chap. 5

c. How God is serued by the true Church, you may see, cha. 9. by the false. chap. 10.

The iudgement of the Church of Christ concerning the lawe.

The author of the lawe is God himselfe.

By

ued

A Contention betweene true

The power of
the lawe.

ued of God : which is the wisest
maker of lawes , and alone hath
power to enact lawes of death
and life. These things are plaine
ner , than that they neede to bee
interpreted. For God himselfe
doth not onely auouch that he
made them , but also saith : *That
in the lawe he proposeth life and death,
blessing and cursing.* And Paule ther-
fore doth call the law spirituall,
because it both requireth a spiri-
tuall obedience, and is a perfect
rule to a blessed life.

The true Church
hath alwayes
some blemishes,
and therefore nei-
ther perfectly ob-
eyeth the lawe
of God.

Which thinges although the
church of Christ doth confesse:
yet looking into her selfe, she ac-
knowledgeth with Paule, *That
she cannot perfectly obey the law of God:*
no not so much as begin to serue
God aright onely by the lawe.
And yet by this confession shee
blameth

blameth not the holy, pure, and perfect lawe of God, but her blemishes she doth bewaile, wherby she is hindered from perfect obeying the commaundementes of God. The which also Paule doth confirme, when he appealeth to the witnesse of our corrupt nature: bringeth foorth the generall experience of all mankinde: proposeth the iust iudgement of God ouer all: alledgeth the oracles of God whiche auouch the same, and commendeth vnto vs the end of Christes death, which is the iustification and saluation of all belceuers.

*For if, (saith he) righteousness comes of Galat. 2. 21.
the lawe, Christ is dead in vaine.*

Hithetto we haue briefly declared, howe the spouse of Christ doth accunt the lawe, Now let

VS

The Pope is
Antichrist.

How the Pope
doth account of
the law of God.

The Pope exal-
teth himselfe a-
boue God, and
how.

2. Thessa. 4.

vs see what Antichrist the Pope
thinketh of the same.

The Pope first of all doeth
deale iniuriously both wyth the
authour of the lawe, whych is
God, and also wyth the lawe it
selfe. For prooffe whereof it is
apparent, that the Popes lawes
are preferred afore the lawes of
God: whereby it followeth, that
he exaltes himselfe aboue God.
For he which by his own lawes
oppresseth the lawes of another,
doth manifestly preferre him-
self before him, whose lawes he
contēneth. And this is it which
Paule sayth, *And lifting vp himselfe
aboue all which is called God, or that is
worshipped.* That he preferreth his
owne lawes before the lawes of
God, it is gathered by punish-
mentes. For they which trans-
gresse

gres his lawes, are more seuere-
ly punished than the violatours
of Gods lawe. To an adulterer,
whorehunter a lyght satisfacti-
on is enioyned, as eyther to fast
a day or two, or to pay to a bald
Priest certayne monie for to
mumble vp a masse . For these
fellowes are wonderfully ex-
pert in changing the manners of
satisfaction accordyng to the
callynges of men, ryche & poore.
For as they purge ryche men for
mony, so can they purge poore
men wyth prayers and fastings.
But if a man, contrary to the
Popes Edict, doe eate but a mor-
dicum of fleshe on Friday, or
speake but a worde against Ro-
mish idolatry, no fastinges wyll
serue in these cases, but cruell pu-
nishments are found out, where
by

The lawes of
God, are little es-
teemed of, in
respect of the
Popes lawes.

How the Pope
reuengeth the
transgression of
his owne lawes.

A Contention betweene true

No punishment
can make satisf-
faction for the
breach of the
Popes lawe.

by the verie least neglecting of
the Popes decree, shalbe pun-
ished : and yet, which is to bee
noted, not that that punishment
shall satisfie for the offence com-
mitted against the Popes lawe,
but that he whiche is punished,
thereby shoulde bee committed
to the Diuell. Howe true these
things are, the infinite exam-
ples of them, whyche this most
cruell Souletyran the Pope hath
tormented with bloudie pun-
ishment for the violatiō of his
wicked lawes, doe witnesse.
And is not this to set the decrees
of a myserable manne afore the
wysedome of GOD ? Is not
thys to thrust almyghtie God
out of the throne of hys maies-
stie, and to lyfte vp hymselfe a-
boue GOD ? He therefore
which

which is a subiect to the Pope, is a traitour vnto GOD : and an aduersarie of Christes aswel as the Pope , with whome he shall assuredly bee damned , vnlesse in time through the grace of God he repent.

A subiect of the Popes, is a traitour vnto God.

Hitherto belongeth another iniurie whiche the Pope inferreth vpon the lawe of God. For contrarie vnto the manifest interpretation, and testimonie of our Sauour Christ , he damnable doeth flaunder the same, and say, that it onely forbyddeth externall thinges , and is vnperfect. The Pope saith, God by the law forbyddeth onely to hold the hand, but Christ doeth witnes that besides , it stretcheth vnto the most inward affectiones. The Pope dreameth that eternall

A second iniurie done to the lawe of God by the Pope, & Papistes.

A briefe collation betweene Christ and the Pope.

ternall discipline can fulfill the
lawe, but the seruaunt of Christ.
Paule doth cry, *The lawe is spirituall*,
all, but he is carnall, solde vnder sinne
so that he cannot yeeld due obedience
the lawe. Christ sayth, *If thou wilt*
haue life, keepe the commaundementes
whereby the perfection of the
law is proued: but the Pope pla-
ceth perfection in the obedience
of his owne traditiōs, in fayne
pouertie, in Sodomiticall virgi-
nitie, and in such lyke impietie.

The conclusion
of this chapter.

All whiche make manifest
uen to the very blinde, that the
Pope, in the first part of Christes
doctrīne, which is in the diuine
lawe, opposeth himselfe agayn
God, and hys Chryst, before
whom he doeth not onely pro-
ferre hys owne decrees, & place
himselfe, but also maliciously
inter

interpretes the same contrarie to the mind of God, preferring his vaine traditions, whereunto he wretchedly ascribeth the praise of perfection, which sacrilegiously he taketh from the lawe of God. Now let vs come to the seconde part of Christian doctrine, which is the Gospell.

The fourth Chapter.

What Gospell true Protestants and professors of Christ, doe preache and embrace.

THe spouse of Christ, which is the Church doth acknowledge no other Gospell, than her husband hath delivered, and that hath the testimonie both of the lawe and Prophetes. Whereof Paule saith, *If any preach an other doctrine, than we* Galath. I. 8.

C

doe,

Luke. 24. 46.

What the Gospel is.

doe, let him be accursed. This Gospel by Christ, is excellently defined, on this manner, Thus it is written, & thus it behoued Christ to suffer, and to rise from death the third day, and that repentance and remission of sinnes should be preached in his name among all nations. So that the Gospel is an vniuersall preaching of repentance and remission of sinnes, in the name of Christ, which suffered on the crosse, and rose againe from the dead.

In which definition are many hiddē misteries of celestial wisdom contained, the which of none can be reuealed, & brought to their proper vse, but onely of the Church of Christ. But that vnto the worlde it may be known, howe Antichrist of Rome is contrarie to Christ, I will make open this definition, and
lighten

lighten the same with holie Scripture.

First it is to be obserued, that the Gospell is an vniuersall preaching. The particle vniuersall is expressely put downe,

The Gospell of Christ is vniuersall,

when it is saide by Christ, that it must bee preached to all people. For so I expounde the Hebrew phrase among all nations. Hitherto pertaineth also that generall commaundement,

Goe ye therefore, into all nations, &c : Againe, *Goe ye into all the worlde, and preache the Gospell to all creatures.* Whereby it is apparent, that the Gospell belongeth not vnto this or that nation, but vnto all the nations vnder the Sunne, and vnto all men in all nations.

Matth. 28. 19.
Mark. 16. 15.

NOTE

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A Contention betweene true

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A Contention betweene true

The healthfull grace of God (saith the Apostle of Christ) hath appeared to al men: And in another place, God will haue all men saued, and come vnto the knowledge of the truth. Nowe what comfort hereby riseth to the spouse of Christ in her combat with sinne, cannot bee expressed, but any may better conceiue in minde, than vtter in wordes.

The Gospell of
Christ what kind
of preaching.

VWho are true
penitentes.

VWhat the Pa-
pistes thinke of
repentance, you
may see hereafter
chap. I 6.

Secondly, in this definition is contained, what kinde of preaching the Gospell is, to wit, of conuersion and forgiuenesse of sinne in the name of Christ. The Gospel is first called a preaching of repentance or of conuersion. Which conuersiō is then made, vwhen vve renounce Sathan and sinne, and flie vnto the mercie of God, with a sure confidence re-
posed

posed in Christ, which was crucified for vs, & rose againe. The Euangelist vseth a verie significant word, when he translateth the vvord of the Prophet: Conuerſion, by *μετάνοιαν*: whereby is *μετάνοια* conuerſion of the hart.

ment not ſimply any conuerſion, but a certaine preſcript forme of conuerſion, that is to ſay, of the minde. And that according to the rule of the Goſpell. Commonly *μετάνοια* is turned repentance: the which worde is not taken from the manner of conuerſion, but from the part antecedent, or ground thereof. For the partes of conuerſion be three, to wit, contrition, which properly may be called repentance, faith, and newe obedience. By contrition we are ſorie for our ſinnes, & repent vs of our deedes, by

The partes of conuerſion.

Contrition.

Faith.

New obedience,

by faith wee turne vnto the mercie, promised by the Gospell in Christ our Mediatour, and reconciler: which faith hath necessarily belonging vnto her a good intent, or newe obedience. So that the parte going afore conuersion, is contrition, the forme of conuersion, is faith in Christ, the parte following, newe obedience, or good workes. This appeareth in the true conuersion of all men: as wee will shewe by an example or two.

Of conuersion
the parte antecedent,
forme, & part consequent.

Dauid.

2. Sam. I 2. I 3.

Dauid first was toucht with a feeling of his sinne, being rebuked of the Prophet. Then he comforted himselfe through faith in the promise, which he conceiued by the Sermon of the Prophet. Last of all he walked righteously

teously afore God in all kind of obedience. The Iewes being bla-^{Iewes.} med of Peter, first came vnto the knowledge of their sinne and of ^{Ac. 2. 37.} the iust iudgement of God against the same, whereby they were troubled in conscience, & sorrie that they had offended so gracious a God. Afterward in this grieve of mind they said vnto Peter, and the rest of the Apostles, *Men and brethren, what shall wee doe? Then Peter saide vnto them, Metanorite, whiche is, repent, (to wit, by faith in Christ,) and let euerie of you bee baptized in the name of Iesus Christ, for the remission of your sinnes, and ye shall receiue the giste of the holie Ghost.* This example doth plainly shewe forth the true nature of conuersion, before which as necessarily doeth

goc a knowledge of sinne, and sorrow for the same: so necessarily doth follow new obedience which is a worke of the holie spirit in all belecuers.

What thing the
Gospell bringeth
to such as vnfa-
inedly repent.

Remission of
sinnes, what.

Hitherto hath bene declared, what the Gospell requireth of man, to wit, conuersion: now followeth what the same bringeth to such as truely repent. For this hath the definition, *The Gospell is a preaching of repentance and forgiveness of sinnes, &c.* Therefore to all men, whiche repent or doe beleue, the Gospell doth offer remission of their sinnes. Which remission is onely a quittance from the band to eternall death and damnation, and a forgiuing of the penaltie belonging therevnto. This remission doth then come, as before is said, when by
repent-

repentance we beleue, that, for the death and resurrection of Christ, God is mercifull to vs.

A notable example hereof is Mat. 18.25.&c. proposed in the debtor, whiche ought to his creditour ten thousand talentes, and hauing not wherewith to repaie, of meere mercie was discharged from the payment thereof.

But, vpon the faith of remission of sinnes, doe many things depend. How many things depend vpon the faith of the remission of sinnes. As the washing away of sinnes, through the blood of Christ onely: an imputation of righteousness: and a receiuing of man into eternall life freely for Christes sake. Which three things in scripture many times are vnderstoode by the worde Partes of iustification. iustification, and taken for the partes thereof. Of these benefites

C 5 doth

Rom. 3. 22.

doth Paule write in this maner,
The righteousness of God commeth thorough faith of Iesus Christ vnto all, and ouer all which beleene. There is no difference. For all haue sinned, and haue neede of the glorie of God : But are iustified freely by his grace, through the redemption, that is in Christ Iesus, whom God hath sent forth to be a propiciation, through faith in his blood, to the declaring of his righteousness by the forgiuing of the sinnes that are past, which God hath suffered, to shewe at this time his righteousness that he might be iust, and the iustifier of him which beleeneth on Iesus. Where is then this boasting? It is ~~ex~~^{ex}cluded: By what lawe? Of workes? Nay: but by the law of faith. Therefore we hold that a man is iustified by faith, without the deedes of the law. Hitherto Paul, by whose words it may easily appeare, that these three thinges, to wit, washing away

How many thinges are to be considered in the iustification of man.

away of our finnes, imputation of righteousness, & a free accepting vnto eternall life, doe concur to the iustification of mā. Of which more at large nowe wee will speake, that it may appeare how villāously the Pope, which vtterly hath ouerthrowen this doctrine, dealeth with the sonne of God.

In the first place therefore of remission of finnes, is a cleansing of our finnes, which is made, as Paul teacheth, *by the blood of Christ*:

How the finnes of man are cleansed and washed away.

vhen as by faith wee put on Christ, and are made his members. Hitherto belong fundrie places of Scripture. Iohn saith,

How the Pope iniurieth against this doctrine, you may reade in the sixth Chapter following.

Behold the lambe of God, which taketh Iohn. I. 29.

away the finnes of the worlde. In another place, The blood of Iesus Christ

his sonne clenseth vs from all finnes. Iohn. I. 7.

Reuel. I. 5.

Againe,

I. Iohn. 2. 1. &c. *Againe, If any man sinne, we haue an aduocate with the father, Iesus Christ the righteous. And he is the atonement for our sinnes, not for our sinnes onely, but also for the sinnes of all the worlde. These and many other testimonies do plainly proue, that sinnes are no other way cleansed, purged, and taken away, but onely by the bloud of our Sauour Christ, which died, as Paule doth vvitnesse, for our sinnes, to wit, to cleanse, purge, and take them away.*

I. Pet. 1. 18.

I. Cor. 6. 20.

The second thing to be noted in the remission of sinnes.

How the Papistes abhorre, and condemne this doctrine of the Gospell, may be seen in seuerall chapters following.

Secondly in the remission of sinnes, there is imputation of righteousness. For, euerie beleuer hath imputation of righteousness, as wel as expiation of vickednes. So that the lawe, is not able to condemne, hauing that which the laye requireth. And,

And, that imputation of righteousness is iustification, Paule doeth testifie in these woordes,

*Imputation of
righteousnesse is
iustification.*

Abraham beleened, and it was imputed Rom. 4. 5. &c.

unto him for righteousness. But to him that worketh, is the reward not reckoned of grace, but of dutie: to him that worketh not, but beleenueth on him that iustifieth the vngodly, is faith counted for righteousness. Euen as David describeth the blessednesse of the man unto whom God imputeth righteousness without workes, saying, Blessed are they whose vnrighousnesse are forgiven, & whose sinnes couered, Blessed is the man to whom the Lorde imputeth no sinne.

Psal. 32. 1. & 2.

This righteousness is called the righteousness of God, because it is not the proper righteousness of man, but procedes from faith in Christ our Sauour, & therefore gratefull vnto God. For so doth

*Righteousnesse
by imputation is
the righteousness
of God.*

Paule

What the righte-
ousnesse of man
is.

Phillip. 3. 8.

Paule to the Philippians, setting himselfe an example, distinguish the same from the proper righteousness of man : as by his woordes doe appeare. *I thinke all things but lost for the excellencie of the knowledge of Christ Iesus my Lorde, for whose sake I haue losse all things, and doe iudge them but dung, that I may winne Christ, and be found in him not hauing mine owne righteousness, which is of the lawe : but that which is through the faith of Christ, the righteousness which cometh of God through faith, &c.* What I pray you could haue bene spoken more plainly? Here doeth Paule come naked into the sight of God, he casteth behind him the vaine conceite of his owne righteousness, which is of the lawe, that he may be capable of the righteousness of God,

God, which is through the faith of Iesus Christ. Wherefore our iustification whereby we stande in the presence of God, is not of man, it is not of the lawe, nor of our woorkes, but it is the righteousness of God, of Iesus Christ, whom euerie one which beleueth, doeth put on, so that the righteousness of Christ is imputed to him, vwhereby he is counted as righteous before God, as if it were his owne. This righteousness of Christ, which is imputed to vs, Paule defineth by the obedience of Christ, where making a comparison betweene Adam and Christ, he speaketh after this sorte: *As by Rom. 5. 19.*
one mannes disobedience many became sinners: so by the obedience of one shall many be made righteous.

Againe,

2. Cor. 5. 21.

The obedience of
Christ is our iusti-
fication.

Againe, He hath made him to be sinne for vs, which knewe no sinne, that wee should be made the righteousness of God in him. Hereof we conclude, that Christian righteousness, whereby wee boldly shewe our faces in the presence of the Almighty, is the obedience of Christ, imputed to beleeuers. For, as the obedience of Christ in suffering, is the cleansing of vs from all filthinesse of sin: so the obedience of the law in Christ, is our iustification. For through that wonderfull vniting of the diuine and humane nature in Christ, the price, and infinite debt of man in the humane nature of Christ, is discharged. Therefore when mā beautified with this obedience or righteousness of Christ cometh into the presence of God,
he

he is iudged righteous, so that the lawe of God is fully satisfi-
ed. For he hath as much as the
lawe requireth, and that is per-
fection or righteousness, though
not formallie in himself, yet per-
fectly by Christ. Hence doeth
Paule say, *Christ is the end of the law*, Rom. 10. 4.
for righteousnessse to all that beleene.
As much as if he had said, Euerie
one that beleueth in Christ, hath
attained the end of the law, that
is righteousnessse, and therewith-
all life, which the law principal-
ly doeth require. Hereby it ap-
peareth, vvhhat Christ ment, whē,
to one asking, *What he should doe, to*
haue eternall life, he answered, *If*
thou wilt enter into life, keepe the com-
mandementes. For he that keepeth
the commandementes, hath that
thing which the law requireth,

to wit, righteousnes, vnto which a blessed life is due . So that Christ pointeth to a most readie way, when he sendeth to the obedience of the lawe. Now if that yong man had descended into himselfe, acknowledged his corruption, bewailed his sinne, and with Paule prostrated himselfe naked before Christ, no doubt he should haue knowen an other way to fulfill the lawe, euen by faith in Christ, and so attaine to righteousnesse, which the lawe doth require, through another, which by himselfe he could neuer attaine vnto.

The thirde & last
thing to be considered in the
remission of sinnes.

Thirdly, in the remission of sinnes, there is a free accepting of belecuers vnto eternall life. This agreeth with the cleansing from our sinnes, and righteousnes imputed,

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puted, as depending of both: and is founded in the loue, whereby we are deere to God the father in Christ his beloued sone. Furthermore there is a double accepting of man before God, one of faith, when freely we are receiued for Christes sake, another of obedience, when the beleeuing person is accepted by reason of his owne obedience, & rewarded for the same. But in this place wee vnderstande the former kind of acceptation.

Two kindes of
acceptation.

The.v. Chapter.

That the Pope and Papistes ouerthrowe the Gospell of Christ, and how.

Hitherto simplie, and plainly, as I hope, we haue declared what the spouse of
D₂ Christ

Christ thinketh , and teacheth concerning the Gospell : novve briefly shalbe shewen how Antichrist the Pope oppugneth the same.

The Papistes account the Gospell to be but a new lawe.

Lombard lib. 3.
distinct. 40.

The Papistes are of opinion that the Gospell is a newve lawe, commaunding and forbidding those thinges which the teune commaundementes doe either forbid or command to be done. Lombarde taketh an example of not cōmitting adultrie, *To which precept, saith he, a superaddition is made in the Gospell, whereby adultrie is so forbidden, that even the verie desiring of a woman unlawfully, is condemned: briefly the olde lawe staieth backe the hand, but by the new lawe, or the Gospell the minde is kepte under. Here what shall wee say? How iniuriously deale they with Christ,*

in

in appointing him to bee a law-
maker? Christ correcteth the er-
rours of the Phariseis about the
law of God, and expoundeth
truely the meaning of the lawe.
This doe the Papistes dreame to
be an appointing of new lawes.
But they are shametully decei-
ued, and confuted sufficiently by
the iudgemēt of the true church,
aboue set downe. For if the Gos-
pell *be a preaching of repentance, and*
remission of sinnes in the name of Christ,
as Christ himtelfe defineth, then
assuredly most false is the asserti-
tion of Papistes, whereby they
make the Gospell to bee a newe
law, or onely a renewing of the
morall preceptes in the ten com-
maundementes. And therefore
their assertions bee vtterly false,
both that the Gospell is a newe
D3 lawe,

That the Gospell
is not a new law,
as the papistes
here icallie doe
teache.
Luke. 24. 46.
Afore in this
booke.

Neither is the
Gospell a new
law, nor the com-
maundementes
more fully in the
Testament con-
tained, than in
the olde,

A Contention betweene true

lawe, and that the commaundementes are more fully contained in the new Testament, than in the old. For as the former shamefully defaceth the most glorious Gospell with filthie mire: so the latter is most contumelious against God the authour of the

Howe dangerous
and damnable
this doctrine of
the Papistes is.

Galat. 2. 16.

The second blas-
phemie in this
Papisticall here-
ticall doctrine,

lawe. *If the Gospell be a preaching of repentance, and forgiveness of sinnes in the name of Christ, as Christ doeth define, or A iustifying of man freely without the woorkes of the lawe, as Paule doth say, then certes it is damnable to defende, the Gospell to bee a doctrine of woorkes, whereby men are iustified afore God.*

Againe, if the morall preceptes bee more perfectly comprised in the Gospell, than in the tenne commaundementes:
surely

surely the lawe of God is vn-
 perfect, and cannot bring ei-
 ther life or death: and foolishly
 was it saide of Moses, *Hee*
whiche doeth these thinges shall live:
 and vainely of Christ, *If thou wilt*
enter into life, keepe the commande-
mentes. Whosoever therefore
 tendreth his owne saluation, let
 him abhorre this doctrine of the
 Papistes as hereticall, and cur-
 sed. For so doeth Paule com-
 maunde, *If any preache an other*
doctrine, than wee, holde him accur-
sed. Gala. I. 8.

Vpon this foundation doe the
 Papistes builde all their errours
 against free iustification, and a-
 bolisheth vtterly faith of the re-
 mission of sinnes.

Above we shewed that in the
 faith of remission of sinnes

D 4 were

The Pope alloweth
no part of
our iustification.

were many thinges to be considered, as *cleansing* of sin through the bloud of Christ, imputation of righteousnesse, and a gracious accepting of man into eternall life. All which the Pope endeuoreth to abolish, both blasphemously against the sonne of God, and lamentable to the certaine damnation of as many as credite him, except they in time repent. But now let vs make open, how the Pope defaceth and defileth these partes of our iustification, that his abhominable iugling may the better be espied, and his doctrine abhorred.

The.vi. Chapter.

That the Papistes teach, contrarie to the true Church, that alone the bloud of Christ doth not washe, and purge vs from

from our finnes, an erronious doctrine,
and to be detested of all men.

THE true ^{a. As afore m.} ^{be seene.} Church and
spouse of Christ taught by
the worde, confesseth and
doth beleue that the only bloud
of Christ doth cleanse, purge, &
take away all finnes. But the
Pope teacheth farre otherwise.
For some finnes are washed a-
way, saith he, by his anabaptis-
me, or holy water, as lesser of-
fences: others saith he, are pur-
ged by the fire of Purgatorie:
as they which in this life are not
sufficiently purged, must in Pur-
gatorie be purged, at the Popes
pleasure: Some by almes giuing
be raunsomed, some by Pilgri-
images, and some by Pardons
gotten by golde and siluer from

The Pope wash-
eth some finnes
away by holy
water, and Purg-
gatorie.

Pilgrimages,
Pardons.

A Contention betweene true

Masses.
Fastinges.
Prayers.
Inuocation of
Saintes.
Censinges.
Holie candels.

I. Iohn. I. 7.

the Pope. For he supposeth that
with him is the treasure of the
Churche; that is, the merites of
Saintes, which he selleth to whō
he wil. Some sinnes he faineth to
be couered by the desert of Mas-
ses, some by fastinges, superstiti-
ous prayers and inuocation of
Saintes, to be forgiuen. What
should I speake of censing, & hos-
ly candels consecrated, & set on
fire before images? All these
things, as it were by a thunder-
bolt frō heauen, are ouerthrowē,
by this one sentence of scripture,
*The blond of Iesus Christ clenseth vs frō
all sinne*, whether we doe, or suffer
it, whether it be a defect, or qua-
litie, whether it be done by vs, or
abide in vs, whereby the lawe of
God is violated. What tongue
is able to expresse this detestable
blas-

blasphemie of the Pope against
the bloud of the sonne of God?
Who quaketh not considering
the power of Satan, which could
allure a man vnto such horrible
blasphemie? Who, cā be here so
vnmindfull of his saluatiō, that
he will be vnder the obedience
of the Pope? Iudas with a kisse
betraied the sonne of God, and
his bowels brake out by the ven-
geance of God, but the Pope
doth more wickedly, more cru-
elly & damnably, for he treadeth
the precious bloud of our graci-
ous Sauour, vnder his feete, and
casteth it into the mire. The
which he then doth, whē he as-
cribeth to his filth, that is, to his
fained purgatiōs the vertue pro-
perly pertaining to the bloud of
our Lord and Sauour Christ.

Where-

Math. 26. 40.
A&es. I. 18.

Masses.
Fastinges.
Prayers.
Inuocation of
Saintes.
Censinges.
Holie candels,

I. Iohn. I. 7.

the Pope. For he supposeth that with him is the treasure of the Church; that is, the merites of Saintes, which he selleth to who he wil. Some sinnes he faineth to be couered by the desert of Masses, some by fastinges, superstitious prayers and inuocation of Saintes, to be forgien. What should I speake of censings, & holie candels consecrated, & set on fire before images? All these thinges, as it were by a thunderbolt frō heauen, are ouerthrowē, by this one sentence of scripture, *The bloud of Iesus Christ clenseth vs frō all sinne*, whether we doe, or suffer it, whether it be a defect, or qualitie, whether it be done by vs, or abide in vs, whereby the lawe of God is violated. What tongue is able to expresse this detestable blas-

blasphemie of the Pope against
the bloud of the sonne of God?

Who quaketh not considering
the power of Satan, which could
allure a man vnto such horrible
blasphemie? Who, cā be here so
vnmindfull of his saluatiō, that
he will be vnder the obedience
of the Pope? Iudas with a kisse
betraied the sonne of God, and
his bowels brake out by the ven-
geance of God, but the Pope
doth more wickedly, more cru-
elly & damnably, for he treadeth
the precious bloud of our graci-
ous Sauour, vnder his feete, and
casteth it into the mire. The
which he then doth, whē he as-
cribeth to his filth, that is, to his
fained purgatiōs the vertue pro-
perly pertaining to the bloud of
our Lord and Sauour Christ.

Where-

Math. 26. 40.
Actes, I. 18.

Wherefore God is to be praised vnto , that he would vtterly and mightely, by the sworde of his mouth, confound the Pope, the mortall enimie of his deere sonne, and ouerthrowe this wild beast, which so miserablie doeth vvashte his vineyard, & horrible vnder the pretence of holinesse doth rent in peeces his Church, which bendeth all his studie to hinder the course of the Gospell by the shedding the innocent bloud of godly men, and desireth nothing so earnestly , as to haue dominion ouer the Church, to be knowne for the head & Monarch thereof, to be counted the successour of Peter , when in truth he is the subuerter of the Church, the topparch of Satan, and the successour of Iudas, yea
not

not of Iudas alone, but of Iulian also, and of Nero, all which the only Pope in all impietie against God, and crueltie against the members of Christ, doeth greatly surpasse. And that tyrannie he exerciseth for nothing els, but because they firmly stande in this point, that no purgations and washinges can scoure them from their sinnes, but the onely bloud of the immaculat lambe Iesus Christ.

The.vij. Chapter.

That the Papistes defend the iustification of workes, contrarie to the word of God, and beliefe of the true Catholike Church.

WE haue shewed how the Pope doth ouerthrowe the first part of the Gospell touching

ching the remission of sinnes, it followeth therefore that we set open for the benefite of the well disposed, howe he taketh away also the righteousness which we haue by Christ.

The spouse of Christ through the instructions of the holie ghost, acknowledgeth the righteousness of the Gospel, which the whole scripture doth so highly commend, to be the obedience of the sonne of God imputed to the beleeuing, touching which we haue aboue declared the censure and iudgement of the Catholike Church: but the Pope contrariwise doth plainly denie the righteousness of Christ to be our righteousness, & in the place of the righteousness of faith setteth downe the righteousness of workes,

The Pope denieth the righteousness of Christ to be our righteousness.

In the place of righteousness by faith, the Papistes mainteine righteousness of workes.

workes, and the desertes of man.
 And albeit now at the length the
 Papistes in the doctrine of iustifi-
 cation doe make mention of
 faith: yet they take the same but
 for an historicall faith: where-
 vnto they ioine hope and chari-
 tie. For thus they make the parts
 of iustification, that faith shalbe
 the beginning, and charitie the
 finishing of the same. This here-
 ticall doctrine touching Chri-
 stian righteousnesse, is euerie
 where subuerted in the scripture
 especially, Rom. 3. 4. 10. Ephe. 2.
 Galat. 2. 3. 4. Phil. 3. in the Epi-
 stles of Paule, briefly it is not
 onely contrarie to the sacred
 scripture, but also no lesse blas-
 phemous agaynst the sonne of
 GOD, than that of cleansing
 of sinnes spoken of in the chap-

The Papistes de-
 fende but an his-
 toricall faith,

How this hereti-
 call doctrine of
 the Papistes is
 confuted, and es-
 pecially, where
 in the holy scrip-
 ture &c.

It suffiseth me
 for all righteous-
 nesse, to haue
 him onely mer-
 cifull vnto me
 against whome
 I haue sinned,
 All which he
 mindeth not to
 impute vnto me,
 is as though it
 had neuer bene
 done. Not to
 sinne at all is the
 righteousnesse of
 God: the righte-
 ousnesse of man,
 is the mercie of
 God. So saith
 Bernarde in his

ter 23. sermon vpon
 the Canticles,

ter immediatly going before,
The Sophismes or vaine obiections of the Papistes are learnedly confuted by many godly men of this Realme in their bookes published, and therefore I surcease to deale with them at this time.

The.viii, Chapter.

We can merite, saith the poisoned Papistes, to be receiued into the fauour of God, so doe not they of the true Church of Christ beleene.

THe spouse of Christ as she acknowledgeth a free forgiveness of sinne, and imputation of righteousness: so she confesseth a free and gracious receiuing into the fauour of God without any deserte at all,

as

as above we haue declared : but the Pope in despite of the simplicitie of the holy scripture, as his manner is in all things, so in this point setteth downe a triple desert, in the place of gracious acceptance. For the Papistes haue their *Meritum congrui, digni, and condigni*, *Meritum congrui*, they cal that, whereby a sinner is saide to merite, when he disposeth himselfe to goodnesse that is, as they doe interpret, when he doth as much as in him lies : and this merite they ascribe to the vnregenerate, and enemies of God. *Meritū digni* is whereby a iuste man praying for an other, deserueth to be heard. *Meritum condigni*, is a merit, for the which a reward is exacted, and that of debt. This merit, say the Papistes, requireth in the

E

worker

Meritum congrui, digni, condigni.
VWhat *Meritum congrui* is.

VWhat *Meritum digni* is.

VWhat *Meritum condigni* is.
The doctrine of the Papistes concerning merites, worthy to be noted, and to be avoided.

vvorker, that he bee a friend, in
the worke, that it respect the due
reward in the rewarder, that he
accept the worke, and the man
for the worke. Briefely euerie
of these merites, deserue some-
what for working, and that is
called debt, vvhich is giuen to
him, which deserueth some-
what by his labour. This is the
sūme of the doctrine of Papists
concerning merites, and the
kindes thereof.

What the word
of God, contrary
to the erroneous
traditions of the
wicked Papistes,
setteeth downe
concerning me-
rites.

Luke. 17. 10.

Iohn. 1. 17.

But the Church of Christ ar-
med with the vvord of GOD,
and of hope his grace, impug-
neth that erroneous doctrine,
and saith with her Sauour
Christ, *When ye haue done all those
thinges that are commaunded you,
say, Yee are vnprofitable seruantes:
and with Iohn, Grace commeth*

by Iesus Christ. If it be grace whereby vvee receiue, certainly no merite of workes can bee in vs, otherwise grace were no grace. Besides if GOD giue freely, sure he is not bounde thereunto, that is, that he must giue, because it is due, and thou receiuest it, because thou deseruest it. For it is the nature of merite, that there bee some equall proportion betweene the thing giuen, and the thing receiued. Let this be spoken briefly against merites in generall, whiche beyng none, I see not why vvee shoulde greatly stande in the confutation of the partes thereof, aboue mentioned.

Meritum congrui, is overthrowen by these reasons.

E2

1. Be-

It is needefull to beleue saith S. Bernarde in his first sermon de purificatione Mariæ, first of all, that remission of sinnes cannot be had, but onely by the mercie of God. Secondly, thou canst doe no good woorkes, except God giue that also. Lastly, that by no workes thou canst merite eternall life, that is also giuen freele.

Against the kindes of merites.

Reasons against
Meritum congrui
fained by the
Papistes.

1. Before iustificatiō, the which is altogether freely giuē, as hath bene shewed, euerie man is the child of wrath: What therefore doth the wretch deserue?

2. Man before regeneration liueth after the fleshe, whose cogitations, iudgement, affections, will, and senses are enimies against God: How therefore agreeth it, that such a man can merit any thing by his worke?

Matth. 7. 18.

3. Christ saith, *An euill tree bringeth forth euill fruite.* Therefore in somuch as euerie one vnregenerate is an euill tree, what fruite can be looked for, but euill?

Rom. 14. 23.

4. *Whatsoeuer is not of faith is sinne.* If it be sin, how shall it please? If it please not, how shall it merit?

Against Meritum
digni.

Meritum digni hath some shew, but yet in verie deede it is no merit

merit of worthinesse. For what
foeuer we receiue for our dutie
discharged, that we receiue by
the fauour of the giuer, and not
for the worthinesse of the wor-
ker. A righteous man prayeth
for an other and is heard, not for
that he deserueth to be heard, but
because of his mercie, God hath
promised.

In like maner *Meritum condigni*, Against *Meritum*
by many places of scripture is *condigni*.

ouerthrowen, For if any shal de-
serue, he doth so, because either
he suffereth something, or doth
somewhat. Now as Paule saith,

The afflictions of this time, are not wor- Rom. 8. 18.

thie of the glorie, whiche shalbe shewed

upon vs. So saith Christ, When ye haue

done all those things that are comman-

ded you, say, yee are unprofitable ser-

uantes. To make an end, sith no

E3

wor-

worthinesse at all is in man;
how can this kind of merite be
found in him?

The ix. Chapter.

*What is the true seruice of God, & how
faithfull Protestants do honour him.*

Hitherto we haue shewed
the difference betweene
the Church of Christ, and
the Papisticall synagoge in the
doctrine of the ^a law and of ^b the
Gospell. Now let vs come to the
third part of Christian doctrine
which concerneth the true ser-
uice of God.

^a. Cap. 3.

^b. Cap. 4. 5.

¶ What the pates
are of Christian
doctrine, may
appeare. Cap. 3.

¶ What the true
seruice of God is.

The Church of Christ, edified
by the writings of the Prophets
and Apostles, defineth *the seruice
of God to be euerie worke commanded of
God, done by faith, principally that God
may be glorified.* For it is not suf-
ficient

ficient that the worke bee commaunded, that it be done according to the direction of the law, but there is furthermore required faith of the Gospel, without which the worke done, cannot be counted the seruice of God? Moreouer as faith is the cause of the seruice, so the glorie of God is the end of the worke. So that in euery work three things must be : that of the seruice of God, there be matter, a cause, and an end. The matter is the worke commanded by God in his law and word: The cause is faith, for where that is wanting the work is dead: The end is the glorie of God, which the worke respecteth. That these are necessarie to be ioyned in the seruice of God, we will now declare.

we must fulfill the commaundementes of God by a liuelie faith, or else we serue him in vayne.

Of the true seruice of God, the matter is the worke commaunded by God, the cause is faith, the end is, the glorie of God.

E 4

That

Prooſes that the ſeruiſe of God muſt be workes commanded of God himſelfe, not the vaine traditions of ſo- diſh men,

Matth. I 5.9.

Coloſſ. 2. 8. 20.

A neceſſarie rule touching the true ſeruiſe of God,

Prooſes that faith is neceſſarily re- quired in the ſeruiſe of God,

That the woorke of ſeruiſe muſt be commanded, it may be confirmed by theſe reaſons,

1. *Walke in my commandementes, and not in the commaundementes of your forefathers.*

2. *In vaine they doe worſhippe me, teaching the traditions of men.*

3. Paule plainly condemneth the traditions of men,

Out of theſe reaſons vve may gather an infallible rule touching the woorke of ſeruiſe, which is, *God doeth allowe nothing, whiche himſelfe hath not ordeyned.* Wherefore it is needefull that the woorke whereby wee ſerue God, muſt bee commaunded by God to be done.

Secondly, that faith is neceſſarily required in ſeruing of God, it ſhall appeare by the reaſons fol-

following. Paule saith, *Whatsoe-* Rom. 14. 23.
uer is not of faith, is siane: that is, no
 worke is acceptable to God, ex-
 cept faith goe before. For the
 person pleaseth God for his faith
 and the vvorke of the beleeuing
 man is acceptable. Againe, *with-* Hebr. 11. 6.
out faith it is impossible to please God,
 And although the ciuill actions
 of Heathen men receiued a re-
 ward, yet pleased they not, as the
 seruice of God, nor of themsel-
 ues, but for another thing.

Last of all, that this seruice
 must principally respect the glo-
 rie of God, it is euident by the
 saying of Esay. For thus speas
 keth he in the person of God,
I haue framed, created, and made euerie
one that calleth vppon my name, for my
glorie. So that yf the end of our
 creation be the glorie of God,

Prooffe that the
 end of the seruice
 of God must be
 the aduancement
 of his glory.

certainely euerie action of man should bee referred to that end. Paule ascribeth the profiting of the Church vnto the glorie of GOD, and euermore yeldeth praise to GOD for the happie successe in the Church. Whereby there is no doubt, but he would haue the glorie of God to bee the end of all our actions.

God, or the glorie of God, the principall end of all good workes.

Finally, forasmuch as God is the fountaine and authour of euerie good thing: it is our dutie, to referre all thinges vnto GOD as the Principall ende, according to that, *Of him, and by him, and for him, all thinges to him bee al glorie for euermore.* And although GOD, or his glorie bee the principall ende of all good workes: yet the lesse principall may be

be diuers , and all for God. A
godly father bringeth vppe, cor-
recteth, and keepeth his children
in awe, that they may be mo-
dest, of good behauiour , and
keepe their good name.

The endes lesse
principall of our
woorkes are sun-
drie, and yet all
tende vnto the
glorie of God.

A good man giueth almes,
that so the poore may be relee-
ued . And yet principally and
aboue all, they respect the glorie
of God , whose commaundes
ment they obey through faith.
After which manner godly men
may haue sundrie endes of their
actions, and yet tend to the pro-
moting of the glorie of G O D.
This is the summe of the iudge-
ment of the true Church con-
cerning the right seruice of God
and the partes thereof.

The

The .x. Chapter.

*The idolatrous seruing of God vsed by
the Papistes.*

NOwe let vs see how con-
trarie to these thinges, is
the Popes seruing of god.
First the Pope and Papistes erre,
because they confound Christi-
an righteousnesse with the ser-
uice of God, that is, the cause
with the effect. For the righte-
ousnesse of faith is the cause of
seruice, that is, of the obedience
toward God, which Paule ter-
meth *The fruite of righteousnesse*, and
Iohn Baptist, *The fruite of repētaunce*
that is of conuersion. This con-
fusion hath brought into the
Church horrible errours. For
thence it came that the causes of
iustification could not be discer-
ned from the effectes, But the ef-
fectes

The Papistes con-
found faith and
good woorkes
together without
the warrant of
scripture.

Matth. 3.8.

The errours
springing from
the confounding
of the righteouf-
nesse of faith
with good wor-
kes.

fectes were taken for the causes,
& the causes for the effectes: the
which howe great a fault it is, a-
ny wise body can perceiue.

Secōdly, they filthily erre in the
parts of diuine seruice, as now in
fewe wordes we will declare.

How the Papistes
erre in the partes
of the seruice of
God.

The matter of Gods diuine
seruice they appoint, not to bee
those workes only, which God
hath commaunded, but they
place before them their vaine
traditions, as before them their
maisters the Phariseis did, whō
Christ full bitterly doth rebuke,
bringing forth against them the
testimonies of all the Prophets,
saying, *In vaine doe they worshipp me,* Matth. 15.9.
teaching the traditions of men.

The Papistes sa-
crilegiously place
their vaine tradi-
tions, before the
word of God.

Hence it is that they doe vrge
so greatly the inuocatiō of saints
as a principall part of the seruice
of

Inuocation of
Saintes a princi-
pall part of Gods
seruice, as the
Papistes doate.

Against inuocation
of Saintes.

Deut. 6. 13.

Psalm. 100. 20.

Luke. 4. 8.

Mat. 4. 10.

The effectes of
inuocation of
Saintes.

Inuocation of
Saintes, neither
allowed by scrip-
ture, nor authori-
zed by the exam-
ple of good men.

of God, & seuerely punish those,
which will not obey their diu-
lish decrees. The Scripture saith,
*Thou shalt worshipping the Lord thy God,
and him onely shalt thou serue.* But
what saith our holie father the
Pope, you shall call vpon
Saintes, that they protest, to de-
fend, and keepe thee, bee thine
Aduocates, and helpe thee, &c.
This blasphemous errour amog
the Papistes, is not lightly to be
ouerslipped. For it sacrilegiously
bereaueth Christ of his honour,
and damnable ascribes the same
to saintes, contrarie to the com-
mandement of God, without the
warrant of holie scripture, and
hath none example of godlie
men that euer did so: but sedu-
ced partly with euill spirites,
partly by diuclish illusions, and
partly

partly also by the examples of
 Heathen men, which had their
 infinite companie of Gods, eue-
 rie of which hauing his peculi-
 ar function. And least Christi-
 ans in this point should bee in-
 ferious to the prophane Gen-
 tiles, the holie ffather the Pope
 hath instituted the worshipping
 of Saintes, erected Temples,
 Altars, Images, & by Massings,
 Censings, Prayings, Knockings
 and Bowings, commanded the
 memorie of them to be reuiued,
 as too well is knowen to bee a-
 mong the Papistes.

How inuocation
 of Saintes sprang
 vP.

Papistes goe be-
 yond Paganes in
 all impietie

The second thing to be confi-
 dred of, in the Popes diuine ser-
 uice, are vowes, which bee of
 sundrie kindes. For they haue
 their vowes of chastitie, of po-
 uertie, of Monkerie, of fastings,

Superstitious
 vowes another
 chiefe part of the
 Popes diuine ser-
 uice.

The diuerse kinds
 of superstitious
 vowes.

Preas

Why the vowes
of Papistes, are
foolish,

The Papistes pre-
ferre their vowes
before Baptisme,
their vowes be-
fore wedlocke,

The common
vowe of all Chri-
stians is to be
carefully obser-
ued,

Preachinges, Pilgrimages, Mas-
ses, &c. all whiche are therefore
extremely foolish, because they
are both distitute of the word of
God, and abolish the common
vowes of all Christians. Is it not
mere foolishnesse, that Monkes
should preferre their vowes be-
fore Baptisme? Is it not more
than sacrilege, that vowes should
dissolue marriages, whereof it
was said, *That which God hath ioyn-
ed together, let not man put a sunder.*
Wherefore seeing there is such
impietie in the foolish vowes of
Papistes, who seeth not that they
are cleane contrarie to the doc-
trine of Christ? Wherefore it is
the bounden dutie of all faithful
Christians to be cōtent with the
common vowe, & if at any time
it happen that they vowe, let
them

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them doe the same, not for superstitiō, but to exercise their faith: Let them not binde themselves for euer, but for a time by vowes: furthermore let them take heede, that they vowe not such a thing, as is not in their power to performe: And if at any time they vow a thing rashly, let them wisely goe from it, according to the rule: *In euill promises, breake thy faith: and in a filthie vowe chaunge thy purpose. For it is no bond, where God breaketh that mā confirmed.* Againe, *No vowe should be performed, unlesse it bee included in one common vowe:* As may bee gathered by that, which hath bene spoken: but what needeth a long refutation, in such a cleare light of the Gospell.

Circumstances to be considered in vowing.

A rule to be remembered in wicked vowes.

Hitherto haue we compared
F the

The conclusion
of the first part,
which is a com-
parison between
the doctrine of
Christ and of the
Pope.

The summe of all
which hath bene
said, is, that the
Pope is Anti-
christ.

* VVhat the
partes of religion
are, may be seene
cap. I.

the doctrine of Christ concerning
the law, Gospell, and true seruice
of God with the doctrine of the
Pope, and shewed that the Pope
manifestly, in all the partes of
Christian doctrine, doeth sette
himselſe against Christ: where-
by wee conclude, as our minde
was, that the Pope is aduersarie
to God, and verie Antichrist.
Nowe therefore wee come to
the ſeconde parte, * the which
concerneth the diuine Sacra-
mentes, whiche are viſible Ser-
mons of the Gospell. In the
discourſe whereof, we will firſt
ſhewe vvhath the iudgement of
the true Church is, touching ſa-
cramentes, and afterward how
ſowliethe Papistes erre in that
matter.

The the

The .xi. Chapter.

The iudgement of the true Church concerning Sacramentes.

THe Church of Christ alloweth no Sacramentes, which is not by God instituted in the new Testamēt. For, the discourse of old Sacraments vsed in the Mosaicall gouernment, pertaineth little to our purpose at this time.

Wherfore seeing that Baptisme, and the Lordes Supper, and no moe are commēded to vs for sacramentes in the newe Testament, the Church of Christ doth embrace the Baptisme, and the Lordes Supper onely for sacramentes, and no more.

For the Church out of the worde of GOD defineth a

The sacramentes which the true Church doth allowe, are grounded vpon the word of God in the new Testament.

The sacramentes which the new Testament doth commend vnto vs, and the true Church embrace, are Baptisme, & the Lordes supper, & no moe.

What a sacrament it,

What a sacrament is,

Four things to be considered in a sacrament.

Of Baptisme.

sacrament to be a ceremonie ordeined of GOD by outward things, containing a promise of grace, and requiring a faith of the promise, without the which, sacramentes are to no purpose, as the worde, without faith, is heard in vaine. Wherefore, to a full and perfect sacrament, four things are necessarie, to wit: the institution of God, an externall thing, the word of promise, and a faith looking vpon the worde of promise. As in Baptisme there may be seene: first the institution or ordinance of God: For both Iohn began to Baptize by the commaundement of God, & Christ sending his disciples into all the world, commanded them to adioyne Baptisme to preaching. Secondly, the outward thing,

thing, which is water, together with the washing of man, and the pronounciation of wordes.

Thirdly, the promise: For, to the baptized, is life & saluation promised through Christ. And last of all, because euerie diuine promise requireth faith, it is needefull also, that faith answere to the promise. Therefore is it

said: *He which beleueth and is baptized, shalbe saued: But he which be-*

Without faith the externall baptisme auai- leth not.

leueth not shalbe condemned. So that without faith the externall baptisme auaieth not. Of children

we speake not in this place, which haue the promise, which is effectuall in them, although we

Children haue faith, though how, or what faith, we are not able to expresse.

are not able certainly to expresse how, or what faith is in them. Notwithstanding, faith they haue, as Christ saith, *Hee which*

*shall offende but one of these little ones
which beleene in me, &c.*

Of the Lordes
Supper.

In like manner in the Supper
of the Lorde , there is first the
word of the commaundement,
Therefore saith Paule: *That which
I haue receiued from the Lorde , that I
also deliuered to you, &c.* and Christ
saith, *This doe in remembrance of me,*
Secondly, the outward thinges,
are bread and wine . Thirdly,
the whole shewe is a certaine
signification of a promise, which
is plainly expressed in the insti-
tution of the Supper . For tou-
ching the bread he saith , *This is
my body, whiche is giuen for you :* and
of the wine, *This is the blond of the
newe Testament, which is shed for you,
and for many in the remission of sinnes.*
Last of all, this promise requi-
reth faith of the Gospell , that is
of

of the promise added in that supper . He that bringeth not this faith polluteth the body & bloud of our Lord, to his certain damnation, without repentance.

That these things are so, The Sacramentes he will easily confesse, which visible signes of the Gospell, knoweth the Sacramentes to bee the visible Sermons of the Gospell . For as Baptisme doeth preache of our washing by the bloud of Christ : so doeth the Supper preache, that Christ, to the beleeuing, is meate and drinke, wherewith the soule is fedde and nourished vnto eternall life, This notablie is expressed by the signes: For Signes haue alwayes some relation to the things which they signifie. the Sacramentall signes haue alwayes a certaine relation vnto the things giuen in the Sacramentes.

F 4

For

For Augustine saith: *If the sacramēts had not some likenesse of those thinges, whereof they are Sacramentes, they should not be Sacramentes at all.* For whiche cause the Sacramentall signes are well called Symbols. For a certaine corespondance is there betweene the signe and the thing signified, in which respect the name of a Symbol is attributed to the Sacramentes. For a Symbol is deriued *παρὰ τὸ συμβάλλεν*, that is, from comparing. Therefore doth the Church, out of the Gospell, expound the likenesse of sacramentall signes, with the thinges by them signified, after this manner: Euen as water outwardly purgeth the body from filth: So doeth the bloud of Christ inwardly cleanse the bodie from sinne,

Symbols.

How the sacramentall signes, which are water, bread, and wine, are to be compared vnto the thinges which they signifie.

sinne. And as bread nourisheth, and wine exhilarateth and comforteth the outward man : so doth Christes bodie feede , and his blood refreshe the inward mind, if so be with a liuely faith he be receiued. Wherefore that we are receiued into the church by Baptisme, and ingrafted into Christ, and regenerated, yea, and cleansed from sinnes through him, it is to be ascribed to the benefite of Christes bodie, where-with we are indued , and of the blood, whereby we are washed:

Notable comparisons betweene visible signes, and inuisible graces.

Relations betwene our first birth, feeding, education, &c. and our second birth, refreshing, &c.

That being through Baptisme ingrafted in him we are fed, refreshed and sustained, it is to be ascribed also to the benefite of Christes body and blood. That thing therefore which in Baptisme is a couering and clensing,

A learned difference betweene baptisme & the Lordes Supper.

in

The Sacramentes
and the word
preach one thing,
but in the forme
of preaching they
are diuers.

in the holy Supper is meate and
drinke : and as it is one thing
to be begotten, and neweborne,
and an other thing to bee nou-
rished and brought vp : so is it
one thing, to be borne againe vn-
to a new life, and an other thing
to bee refreshed, and growe vp
in the same. For natiuitie is first
and then followeth education,
which thinges are notably signi-
fied by these Sacramental signes.
So that the Sacramentes of the
Gospell, and the worde of the
Gospell teach one and the same
thing, onely in manner they are
diuers, for our good, that by
both wordes, that is, both by
the externall sounde of the Gos-
pell, and the Sacramentes of the
same we may be instructed, nou-
rished and encrease,

That

That Christ is present in both sacramentes no godly man hath doubted at any time . For both

That Christ is present in both sacramentes, and howe.

Paule doth say, *As many as are baptized haue put on Christ* , and Christ reaching out the bread, sayeth, *This is my bodie, reaching the cuppe he said, This is my bloud.* How Christ can bee in both, he cannot be ignorant , which giueth any credite to the wordes and deedes of Christ . Therefore because the church beleueth the wordes of our lord, it thinketh that the body & bloud of Christ are truely in the Supper, for so he hath promised that cannot lie. Furthermore because the church giueth credite to the deedes of Christ, it thinketh that he is present after a supernaturall manner. For naturally he sat at the table , when
with

vvith his handes he ministred
his body and bloud to his disci-
ples . Wherefore in wordes
Christ teacheth that he is pre-
sent, and in deedes declareth the
manner of his presence. With
this confession agreeth that say-
ing of Ambrose, *In that sacrament
Christ is, because it is the body of Christ,
Therefore it is not a corporall meate, but
a spirituall.* Herevnto also agreeth
the saying of Bernard, *This meate
is not of the belly, but of the minde . For
it is not given to the decay of this life,
which is a vapour of small continuance,
but to the bringing of eternall life vnto
the soule.*

Ambrose Tom. 4
pag. 367.

Bernard.

Of consecrating
the visibible things
of the sacraments

Of the consecration especial-
ly of the Lordes Supper, thus
likewise doe the godly iudge.
The consecration of the bread
& wine is none otherwise done,
than

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than the consecration of the water of Baptisme . For as that is then said to be consecrated, when it is separated from the common seruice, and applied to the vse of baptisme : so bread and wine separated from their common vse, and appointed to the vse of the Lordes Supper , are counted thinges consecrated. And that by the vertue of the chiefe Priest God & man Iesus Christ, which instituted baptisme & the Lords supper. For to consecrate a thing is nothing else, than to dedicate a common thing to a sacred vse. And therefore this consecration is made by the obedience towards Christ the ordainer of this supper , through the preaching of his benefites , through prayer and thankesgiuing , and through

How the water
bread, and wine
of the sacraments
are consecrated.

What consecra-
tion is.

through a godly vse of this most holy Supper, and that is it which Augustine meaneth, when he saith, *Let the word come to the elemēt, and then it became a sacrament*. For he meaneth not a word vttered by superstitious magike, but the word of God instituting, & promising, & the word beleued, &c, as Augustine doeth interpret himselfe.

Who is a worthy receiuer of the Lordes supper.

Touching the triall of him which to the profit of his soule wil frequent the Lordes Supper, thus thinketh the Church of God. He which reuerently in the feare of God, with a liuely faith, and godly purpose approacheth to this holy supper, is to be counted a worthie and meete receiuer. For such a man, is both thankfull to God for his sonne crucified,

crucified, and knoweth that by this Sacrament the benefites of Christ are applied vnto him.

The.xii.Chapter.

How the Papistes swarue from the true Church, and worde of God, in the opinion of Sacramentes.

HItherto briefly concerning the Sacramentes of the Church of Christ: now we are to shew, how in this point the Papistes doe erre: And whether in these things also they are contrarie to Christ, or no.

Although the Maister of the sentences out of August. speake sometime not to be misliked: yet afterward both in the numbering & expounding of them, he
wan-

wandereth greatly out of the way . And after him the commentators increase the number of idle questions , peruert the matter , and with vaine and vnprofitable disputations ouerthrowe and miserably confound the truenature of the diuine sacramentes.

The Papistes
make seuen sacramentes and the
worde of God alloweth but two,
as aboue may
appeare.
VWhat be the Papist
pistcally Sacramentes.

For, imitating their maister, they say there bee seuen Sacramentes, which are baptisme, confirmation, the Lordes Supper, repentance, anointing of the sicke, orders, and mariage . Among these seuen, the first & the third, that is, baptisme and the Lordes Supper, may rightly be called sacramentes . For these two haue the commandement of God, are visible things , and haue the promise of the grace of the newe Testa-

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Testament: which promise requireth faith as aboue hath bene shewed. As many as are added herevnto are no sacramentes, as now shall appeare.

The .xiii. Chapter.

Of Baptisme, howe it is abused by the Papistes, contrarie to the worde of God.

Baptisme, as the first Sacrament, although it be well set in the first place by the Papistes, yet afterward most vnworthily is it deemed inferiour to monastical vowes. Their saying that Baptisme giueth grace, is true, if the interpretation answer to the principle. The principle is vnmoueable, that *God alone is the God of grace and peace in Ie-*

The Papistes preferre their superstitious vowes before Baptisme, notwithstanding that they account Baptisme for a Sacrament, and geue it the first place among their Sacraments.

How it must be vnderstoode that Baptisme giueth grace,

G

sus



of Communion between the
ius Christ. If therefore we vnder-
stande this saying, Baptisme
giueth grace: that is to say, God
by the dispensation of Baptisme
offereth, and sealeth his grace,
I allowe the saying. For grace
is offered only by the word, but
by the Sacramentes it is both
offered and sealed, if so be that
faith in the receiuers of them,
bee not wanting. Infantes
haue a singular priuiledge. But
if you vnderstande it thus, Bap-
tisme giueth grace, that is to
say, by the proper vertue there-
of, it maketh men blessed, or as
the Papistes interprete, it sancti-
fieth by it selfe, the interpretati-
on agreeth not with the foun-
dation, and therefore is to bee
iudged false & erronious. Now
besides let vs see, whether the
Pope,

God is the onely
giuer of grace,
which by his
word offereth, &
by his sacraments
both offereth and
sealeth his grace
and goodwill to
mankinde.

How the Papistes
interpret this say-
ing, Baptisme
giueth grace.

Pope in the dispensation of this sacrament, be contrarie to Christ or no.

Christ giueth his Disciples in charge, that they teache the Gospell both in worde and in baptizing, and for that cause, biddeth them to Baptize all nations. And therefore it should not bee done in a straunge language, not vnderstoode of them which are to be instructed. For who can learne by that tongue, which he vnderstandeth not? But what doth the holy father here? He teacheth not the Gospell in voice, as sufficiently aboue is declared, but onely a parte of the lawe, and his decrees which he hath thrust into the place of the Gospell. Againe, that the preaching of the Gospell, done by

Against teaching and Baptizing in a straunge language, which the Pope & Papistes vse, contrarie to the word of God

Cap. I. Q.

The Popes decrees engender ignorance, which is the mother of damnation.

Baptisme may be lesse effectuall, he commaundeth Baptisme to be ministred in a strange tongue, euen in those nations, where the latine tongue is altogether barbarous: and punisheth such most grieuously, which are not obedient to his most wicked decree. And what is this else, but to resist Christ? Is not this to burie a parte of the Gospell, yea, the whole Gospell in deepe silence, that men may not learne the same, and be saued?

The hallowing of water is the dishonouring of Christ.

The water of Baptisme they cōiure to the reproch of Christ, which, when he was Baptized himselfe, did so purifie and make holy all waters, that they are meete to the baptizing of any.

They adde besides many foolish toyes. The Priest manie times

times with a filthie habit , doth infect the infantes. Superstitious inuocations are made , exorcismes of coniured salt are recited, the necke is anointed with holy oyle: all which doe not a little deface this Sacrament, & shamefully defile the ordinaunce of Christ : which will haue vs to content our selues with his simple iniunctions , without the vaine traditions of men.

More superstitious Ceremonies in the Baptizing of Infantes.

When as they teach, as their manner is , that Baptisme doeth washe away originall sinnes onely, and none other, they double offed : first in ascribing that to be Baptisme, which is onely peculiar vnto Christ. For *the bloud of Christ doth purge vs from all sinnes.* Of which purging Baptisme is an effectuall signe. Secondly, in say-

How erroneously lie the Papistes expounde the misterie of Baptisme.

Baptisme washeth away no sin, as the Papists doe teach, but is onely a signe that our sinnes by Christ are washed way.

ing that actuall finnes are not put away by Baptisme , by which they meane nothing else, but that onely originall sinne is abolished by the bloud of Christ, other finnes are reserved to their fained satisfactions, What I beseech you, is this one, than to burie Christ againe? Than to defile the Gospell with most horrible filth ? Can the godly abide this iniurie ? The Pope retaineth baptisme , but polluted with his vaine additions. He doeth confesse the Sacrament , but he abolisheth the true vse therof, while traiterously he detracteth that frō Christ, whiche Baptisme manifestly doth shewe, is to be ascribed vnto him.

How, and what
Baptisme doe the
Papists embrace.

The

The.xiiii,Chapter.

*Howe the Papistes vainely without the
worde of God,would haue confirma-
tion to be a Sacrament.*

A Mong the number of the Confirmation
Popes superstitious Sacra- rightly vsed is a
mentes in the second place part of discipline
is confirmation put : whiche rather than a
if rightly it were vsed , as in sacrament.
the time of the Apostles , and
many yeres afterward, it should
not so much be a Sacrament , as
a parte of discipline profitable in
the Church . For the auncient
confirmation was nought else, VVhat true con-
firmation is.
than an examination of suche,
as had receiued the sacrament of
Baptisme in their Infancie, and
were then (being well in yeeres)
able to giue an accounte of their
faith , and to witnesse with
G 4 their

their owne mouthes, that, as the Church afore in their, behalfe had promised at their Christening, that they were & would be the seruantes and souldiours of Christ against the fleshe, the world, and the diuell. This confession being vttered, and a promise of perseuerance in the faith of Christ, made, the Bishop confirmed them, by teaching, warning, comforting, and exhorting. This custome was profitable in the church, in place where of we haue the examination of persons by the Catechisme, afore the receiuing of the Lordes supper, as hereafter shalbe shewed.

But what doth the Pope? first he breaketh the old custome, which was most profitable, and retaineth onely the name thereof.

Then

The Pope a breaker of good customes, and a maintainer of ill.

Then he maketh of his confirmatiō a sacrament of the church, the which with impudent faces, they say is more perfect than baptisme. For these are the wordes of Lombard á Corypheus among Papistes: *All the faithfull by the laying on of the Bishops handes after Baptisme, ought to receiue the holy spirit that they may be found full Christians.* Beholde the blasphemie, they take from Baptisme the holy spirit, the which, the Bishop hauing the same in his handes, may giue to whom he will. They take a perfect signe of Christianitie frō baptisme, and ascribe it to their fained sacrament.

The Papistes make confirmatiō on a more excellent Sacrament than Baptisme.

Lombarde.

But now let vs see what kinde of sacrament confirmation is among the Papistes. Whereof especially they teache foure

G 5

things,

Foure things to be noted in confirmation.

things, First, of whom it must be ministred : Secondly, what is the element : Thidly , what the forme is : And last of all, what is the vertue and opperation thereof.

None may administer confirmation, but the chiefe Priest or Bishop.

See how the wretched Pope preferreth his damnable traditions before the diuine institutions of Christ,

Touching him which must minister the same, they constantly affirme, that it cannot be conferred of any , besides the high Priest. *For if any other (saith Lombarde) shall presume to doe the same , it is counted voide and of no vertue , and shall not bee numbered among Ecclesiasticall Sacramentes .* What meaneth this decree I beseeche you? Any sacrificing Priest may Baptize , if he can pronounce the exorcismes, and wordes of baptism in Latine, though he vnderstand them not . But this wonderfull , forsooth, Sacrament

ment of the Popes can none administer, besides the chief Priest, that is, some mitred Apostatike, I would say Apostolike Bishop. See here what cōtumely is done to Christ, and to his sacred Baptisme. The sacrament of Christ is accounted so contemptible that any may minister the same: but on the other side, the Popes Sacrament is had in such price and honour, that it is vnlawfull for any to doe the same, besides a Bishoppe. Is not this to ouerwhelme the holy Sacrament. with myre ? And to lift vp the inuention of a peeuish Pope into Heauen ? Is not this openly to abolishe Baptisme ? Is it not to schoole Christ, and to place him with his Sacrament vnder the Popes feete? Who

Confirmation is
to none effect, if
any minister the
same besides a
Bishop.

Who considereth these things,
& abhorreth not these dealings?
The Pope as it were triumphing
ly taketh all authoritie from
Christ, and at his pleasure ma-
keth ordinances, appointeth sa-
cramentes, and preferreth them
before the sacraments of Christ.

The Element of
this Papisticall
Sacrament is
Confirmation.

Chrisome.

The Popish oyle
vsed at confirma-
tion is not holie
enough, except
a Pope, forsooth,
or an Archbishop
consecrate the
same.

The wordes of
adiuration bring
the holie Ghost
into the oyle, O
blasphemous
wretches.

For the second thing, they say
that the element hereof is the
Chrisome, that is ointment, or
oile. Which Chrisom, that it be
not common, must be consecra-
ted either by the Pope, or an
Archbishop, and must be had in
great price by reason of the holy
Ghost, which is included there-
in through the adiuration of the
consecratour. See what temeris-
tie here is: Dust and ashes dareth
obtrude, and thrust vppon the
Church new sacramental signes:
dareth

dareth to his fiction ascribe the name of a sacrament. How euer durst the Pope doe this vnlesse he were the sone of perdition, the aduersarie of Christ, and were minded to exalt himselfe aboue God, and all religion sitting in the temple of God, boasting himselfe to be God. This did Saint Paule long before foresee, and therefore warned that we should take heede of his illusions.

VWho can doubt
that the Pope is
Antichrist?

The forme of this Papisticall sacrament, confirmation nowe followeth. Whereof Lombard speaketh on this manner: *The*

The forme of v-
sing this peeuishe
confirmation

*forme is plainely the wordes, which the Bishop uttereth, when he signeth the baptiz-
tized on the foreheades with holy oyle.*

What more deformed thing than this forme? For it deformeth the Baptisme of Christ, & fowlic

The Papisticall
forme of confir-
mation de-
formeth the most as-
miabie Sacra-
ment of holie
Baptisme.

The holy ghost is
not bound to the
damnable traditi-
ons of heretikes.

The Papistes haue
inuented a newe
confirmation, to
supplant the true
confirmation
vsed of the Apo-
stles.

What vertue the
Papistes attribute
to their confir-
mation.

fowlie contaminateth the true
oyntment, that is the holie
Ghost, wherewith the Bapti-
zed are anoynted, whiche they
say they haue. For the holie
Ghost is not bound to humane
ordinances, which are contrarie
to the lawes of God, but rather
the spirit of Satan, by whose in-
flict the Papistes set themselues
against Christ and his ordina-
ces. But what needes many wor-
des? Sith al the godly know, that
this forme of confirmation, is
naught else, but the illusion of Sa-
tan, to roote out the true and ne-
cessarie confirmation vsed in the
primatiue Church.

In the last place they shewe
the vertue of this Sacrament.
For thus they say: *The vertue of
this Sacrament is to giue the holy Ghost*

to the full. Howe vaine this is it appeareth by this, because the holie Ghost is sent by GOD into the hartes of the beleeuers, according to the doctrine of Paule. Who therefore beleeueth, hath the holy Ghost, witnessing his presence, whilest he raiseth vp motions in man agreeing to the lawe and will of God, and driueth vnto prayer, and to other duties of godlines & charitie, *Which confirmeth vs, saith Saint Paule, in Christ, and anointeth his GOD, which hath sealed vs, and giuen witnes of his spirit in our hearts.* With this signe, with this ointment, seale, & witnes is the Church of Christ content. It seeketh not strength frō dead ointmēt, whereas Antichrist anoynteth his, but as the Spouse of Christ, is com-

The holy Ghost is sent by God into the hartes of beleeuers, & cometh not by idolatrous ceremonies.

How it may be knownen that wee haue the holy Ghost.

The true ointment is Iesus Christ.

comforted, and delighted with
the sweete smell of her beloued
husband.

The.xv.Chapter.

*How superstitiously the Lordes Supper
is abused among the Papistes.*

THe third sacrament of the
Papists, is the Lordes sup-
per, of whiche, what the
iudgment of the true church is,
we haue aboue declared. Here
we will make open, howe the
Pope in his vsage thereof war-
reth against Christ. For the bet-
ter doing whereof, we will first
entreate of Masses. For so nowe
they call the Lordes supper. Af-
terward of the abuse of the con-
secrated bread without the
Masse.

The Papistes like
Alles call their
Masses the holie
supper of the
Lorde.

Of the Masses.

It

It standeth vpon all Christiās,
euen from their hart, to abhorre
the shamefull prophanations of
the sacred Supper, which are
seene in the Masse, which is a
more abhominable idoll, than e-
uer the Gentiles vsed. And that
the abomination of the God
Maosim may more distinctly

*Neuer was there
seene a more ab-
hominable idoll
then the Masse.*

appeare, I will recite the causes,
wherfore this idoll is to be auoi-
ded, shunned, and detested.

*The causes why
the Masse is to be
abhorred.*

1. The Popish Masse is prostitu-
ted for filthie lucre and abhor-
mination, and like a most impu-
dent harlot, seeketh gaine in eue-
rie corner: she doth not onely lie
downe before Kings & Princes
of the world, but also before
dogges and swine, which are de-
lighted with her abhominable
embracemete s: so detestable is

*The Masse inuen-
ted and adminis-
tered onely for
gaine.*

H lucre

The Masse notable compared to a common Strumpet,

The Masse more filthie than any abomination.

lucre to the shamelesse strumpet, that shee refuse the kissinges of none. If a maide be disposed to marrie, she runneth to her, for counsaile. If a woman would bee deliuered of childe, shee is called vpō to be midwife. If any mans hogge be sicke, she is made the Phisitio: If any would passe the Seas, he will first take his leaue of the Masse: Briefly by the aide of this harlot, hauing paide a summe of mony to the baude the priest, no man thinkes himselfe not late in the kingdome of Antichrist. If this be not, to prophane the sacred supper: then what is? Let the patrones thereof excuse theselues how soeuer they wil, & praise the Masse to the vttermost of their power, yet shall the harlot the Masse be more filthie

thie than any abominations.

2. The Supper instituted by the Lorde, and confirmed with his euerlasting commandement is sacrilegiously mágled. Christ, whose commandement the Angells doe obey, in the Masse is quite excluded. For the thinges which he ordained for a perpetuall testimonie, are wickedly taken away, by repelling the laie people from the participation of the Cuppe. Is not this to violate and reuoke the will of Christ? He will that all should drinke of the Cuppe, which the Pope most blasphemously will not allowe, openly treading the Testament of the Sonne of God vnder his cursed feete, and placing his idol in the roome of Christes Testament.

By the Masse, the Testament and last wil of Christ is broken.

Christ would haue all men to drinke of his cup, but the Papistes take the same from the Laie people.

H 2

3. The

The Masse is no
supper, for there
be no communi-
cantes.

3. The Popish Masse doth manifestly conuert the supper of the Lord into an other forme. For in the same, one man seuerally may haue his banquet, abolishing communication, and the ordinance of Christ and of his Apostle Paule. Which is as much, as if one man would now and than purge himselfe by holy baptisme. Than which, what can bee imagined more absurde? What can be more reprochfull against the institutour of the supper?

No exposition of
the misterie of
the Lodes supper
in the Masse,
but superstitious
Ceremonies, and
magicall incantations
are vsed.
Iustine the Martyr.

4. In the Popish Masse there is no expounding of the mysterie; but a mumbling, more like to magicall incantations, and horrible orders of the Gentiles, than to the institution of Christ. Iustine the Martyr reporteth that
the

the like custome was obserued
in old time at the seruice of the
Sunne, in which both bread and
water were vsed, but no voyce

The manner of
woorshipping
the Sunne in olde
time.

was heard, but this onely, *Ether
ye know, or may learne.* It is as cleare

as the Sunne, that this mumbling
in Massing came frō the Priests

of the Sunne. In the Masses ma-
nie times, when they must sing

The Papistes imi-
tators of the Ido-
latrous Gentils.

they make a sound with a wit-
nesse, but when they come to the

mysterie of the Supper, then all
is husht, and the peeld Priest a-

lone doth mumble, taking great
heede that nothing be heard but

Nothing hearde
of masking (I
shoulde say
massing) Priestes
but no.

onely one syllable, No, and that
is after the incantation of the
bread and wine, and after the ele-
uation, and foolish carrying of
the bread about the Cup.

5. The Popish Masse hath ma-

H3

nie

The Popish Masse
full of vaine Ce-
remonies, and
therefore naught,
nie ceremonies full of foolish
toyes and superstition, where-
with the sacred Supper is open-
ly defaced, and therefore to be
abhorred.

The Masse is a no-
table meanes, to
strengthen men
in their wicked-
nesse and there-
fore, detestable.
6. The Popish Masse, is nota-
ble, with a carnall confidence, to
puffe vp miserable men to their
destruction, and is opposed a-
gainst God, as a cleansing from
sinnes. For to that passe is the
matter come, that men, ouer-
come with the poysoned Cuppe
of the whoore of Babylon, by
hearing, yea by seeing the hi-
strionically gesture of a sacrific-
ing Priest, thinke themselves
armed, & fenced against God, as
it were with a strong bulwarke,
& thereby are hardened to sinne
more licentiously, & to commit al
kind of wickednes more boldly.

7. The

7. The holie Supper was instituted that it should be a Sacrament, at the administration whereof, thanks are giuen: but the Pope maketh it a sacrifice of merite for the quicke and dead: and that the forme of sacrifice may bee seene, the breade (after the maner of magicians) consecrated (for that they might expresse foorth the superstitious magike) one worde, *For*, being added, thrise blowing a crosse vpon the breade they saide, (*For this is my bodye*) was by the Priest first lifted vp ouer his head, that it might answere to the leuiticall sacrifice therein (so called frō lifting vp:) than he carrieth the bread ouer the Cup into foure corners, that so it might be like the old sacrifice thenuph,

The holie supper was instituted to be a Sacrament, but the Papistes make it a Sacrifice for the quicke and the dead. How the Masse is made a Sacrifice.

The light Papists imitate the Leuites in the olde lawe.

Effectes of the
Masse,

so called from going or mouing. How wicked this foolish leuitis call imitation is , it hath sufficiently beene shewed. For it is not warranted by the word of God, it is full of idolatrie and superstition, it maketh the Testament of Christ of no vertue , it carrieth men from the death of Christ, which is the onely sacrifice for sinnes , and last of all in place of the wholesome remedie of troubled mindes , it bringeth most bitter poison, to the vtter destruction of as many, as worship this idol of the Pope.

Of how much
impietie the
Masse is com-
pounded,

8. The wicked canon, which the sacrificing Priests reuerence, as a diuine mysterie, is altogether compounded of impietie. For therein much idolatrie may bee scene . The merites of Saintes there

there, after a sorte, are preferred
 afore the merites of Christ, the
 benefites of Christ are ouerwhel-
 med, the sacrifice of Christ is
 compared to the sacrifice of A-
 bell, bread is worshipped, bread
 is offered, Saintes are inuocated:
 brietely, there is no superstition
 and impietie, but it may be found
 in this pompeous Popish Masse.

No impietie but
 may be founde
 in the popish
 masse.

And it may seeme to be inuented
 by the craft of Satan, to bring the
 benefites of Christ out of mind,
 and to take away the vertue of
 the sacrifice of our onely sauiour
 Christ. Is not this to wage bat-
 tell with Christ? If thou beest
 wise therfore, flie from this God
 Maosim, and continue constant
 in the simple institutiō of Christ.
 For he whiche contenteth him-
 selfe with the word of God, can

The Masse found
 out to put the be-
 nefites of Christ
 out of minde.

at no time wāder out of the way of truth. *For he alone is the way, the trueth, and the life.* He therefore which abideth in the same, erreth not, lieth not, dieth not.

The abuse of the
cōsecrated
bread without
the Masse,

The doating
dealings of dam-
ned Papistes,

The Gentiles
may as well stand
in the defence of
their idolatrie as
the Papistes
mainteine their
Masse,

Moreouer, the abuses of the halowed bread out of the Masse, is full of idolatrie. They put the breade into a pipe, as they call it, they burne Candles, they fall downe before it, they carriethe same about after the manner of the Gentiles :briefely (as a God) they worship mustie bread, & many times gnawē of wormes. Which impietic being such, as worthily it is to bee auoyded of all, as a verie diuelish idol, in vaine doe the Papistes runne vnto myracles for the confirmation of their idolatrie. For the Aegyptians might
as

as well worship their Isis, Cattes
and serpentes, as the Papistes a
peece of bread.

The .xvi. Chapter.

*Of Repentance, the fourth among Papi-
sticall sacramentes,*

THe sacramēt of Repētaunce If the scripture
occupieth the fourth place may be credited,
among Papisticall Sacra- Repentance is no
mentes. But if Peter the Apostle Sacrament, but
be to be beleued, Baptisme is Baptisme is the
the Sacramēt of repentance. Sacrament of
For he biddeth the troubled in spirit, repentaunce.
to repent, or conuert, & be bapti-
zed: signifying, that baptisme is
the sacramēt, wherby God doth
cōfirme remissiō of sinnes to the
penitent. The Papistes perchance
take their repētaunce (which they
call a sacrament) for that which
is done after conuersion, and
receipt

Act. 2. 37. 8.

*VWhat is to be
thought of true
repentaunce, you
may reade before
Cap. 4.*

Why repentance
is counted a sa-
crament among
the Papistes.

Repentance in no
respect can be
counted a sacra-
ment.

receipt of Baptisme: to wit, whē
the baptized fall into sinne, they
require a repentance, the which,
because of the putting on of
hands, and forme of absolution
they name a sacrament. And yet
for that cause shall not repētance
be a sacrament, but of necessitie
we must runne to Baptisme, not
for to be rebaptized, but to call
into remembrance thereby the
auncient couenant of God with
man concluded. Which Baptis-
me is a witnesse of the washing
away of his sinnes that beleueth,
and by true repentance runneth
backe to the liuely fountaine of
all compassion: According to
that: *If any man sinne, we haue an ad-
uocate with the father, Iesus Christ the
righteous, and he is the propiciation for
our sinnes.* And therefore we neede

no

no newe sacrament, which content our selues with Christ only our propiciator, but we neede alwayes continuall repentance for our sinnes; which repentance dependeth vpon the propitiation of Christ, and is confirmed by the thinking vpon our Baptisme, which is a perpetuall testimonie & sacrament of our purginges through the bloud of Christ.

But vpon what foundations depend the Papistes, which obtrude vpon vs this newe sacrament of Repentance? Many thinges they heape vp together out of the fathers concerning repentance, but in the end, when they must conclude therof, they ouerthrowe themselves in seeking for the signe of this sacrament,

WVe neede no newe sacrament, but new repentance wee neede continually.

Repentance a new found sacrament, neither founded vpon scripture, nor grounded on fathers.

Repentance hath no signe, and is therefore no sacrament.

Though the Papistes say, that repentance is a Sacrament, yet they confesse, they knowe no element that it hath.

The Popishe Sacrament of repentance is the murthering of the conscience and why.

Popish satisfaction, absolution, & indulgences agree no more with the Gospell

ment. Having learned out of Augustine that a Sacrament is a signe of grace, some of them make all Papistes fooles, while they say that repentance is a sacrament, and yet they confesse many wayes that they knowe no element for that sacrament.

This place requireth, a discourse of the murthering of consciences, lurking vnder this this Popish Sacrament. For thereby the Papistes exact, an exact enumeration of sinnes with all circumstances, they require a sufficient contrition, whiche may of it selfe wash away sinne, they requite satisfaction of workes: all which doeth naught else, but wounde the conscience, and ouerthrowe the Gospell of Iesus Christ by their satisfactions,

ons, absolutions, and mitigations by pardons of punishments, which agree no more with the Gospell, than Belial with Christ, and darknes with light. For by excluding faith from repentance, doe they not plainly exclude Christ? When they doe send vs to satisfaction for sinnes, doe they not trample vpon the blood of Christ with their feet? Whilest they pardon sinnes by the merites of Saintes, what doe they else but wickedlie and wretchedly refuse the merit of Christ? whilest they sell pardons, whereby satisfactions be remedied, doe they not sufficiently bewray with what spirit they are led?

then Beliall with Christ, and darknesse with light.

Sufficient arguments that the Papistes are enemies to Christ, and Christians.

The

*Of extreme vnction, the fift sacrament
among superstitious Papistes.*

THe fift Popish Sacrament
is anointing of the sicke.

For the confirmatiō wher
of they bring forth, the testimo-
nie of Saint Iames, wherby they
thinke their fained sacrament is
sufficiently defended . The

Iames. 5. 14. 15

wordes of Iames are these: *Is any
man sicke among you ? Let him send
for the elders of the Church, & let them
pray ouer him, anointing him with oile in
the name of the Lord, and the prayer of
faith shal saue the weake: And the Lord
shall lift him vp, and if he haue sinned his
sinnes shalbe forgiven him.* These are

**The fondnes of
Papistes detested
in their Sacra-
ment of ex-
treme vnction.**

the verie wordes of Iames, wher-
vnto the rites of the Church
was referred , as long as place

was

was in the Church for miracles, but seeing miracles haue ceased now long since, foolishly doe they retaine the ceremonie being destitute of miracles. For they anointed, that miraculously at the prayers of the elders, the sicke might be healed: but our shorne Priestes doe anoint but those onely, which they see are at the point of death. For if Christ had met, that that vntio should be a perpetuall sacrament of his Church, he would (no doubt) earnestly haue commended the dispensation thereof to his Apostles.

What should I speake of the contumely offered to the bloud of Christ, by this sacrament? For whatsoeuer by vnlawful aspects of the eye, by the pleasant sounde

I

of

Howe greatly the
Papistes doe
swarue from the
auncient vse of
vntion in the
Apostles tyme.

The vertue by
the Papistes as-
cribed to their
extreme vntio
oil.

of the voyce, by superfluous odors of the nose, by vaine words in the mouth, by vaine glorious gesture in going, or by vngodly workes howsoever hath bin vngraciously committed, all, as they say, is forgien by the anointing. what madnes I pray you is this? They so ascribe the vertue peculiar to the onely bloud of our Sauour Christ, vnto their oyle. They giue to the creature, which belongeth to the Creatour. They attribute to their fained sacrament, that which is the office of our onely mediatour and Lord Iesus Christ. Is this to bee Christes vicar on the earth, or rather to bee the vicar of Satan, which would be aboue Christ, and worshipped as a God? Certes he which here confesseth not the

the mark of Antichrist, is plainly blinde, and cannot see.

The.xviii.Chapter.

Of Orders, the sixth Popishe sacrament.

THe sixt Popish sacramēt is Orders: wherof what the Church of Christ doeth

VWhat order is, according to the iudgement of the true Church,

thinke, wee will briefly declare.

We call Order, a calling & ordaining vnto the ministerie of

the church. In the persons which are called, honestie of life, grauitie of maners, knowlege of gods word, the gift of teaching, & an age cōuenient for such a functiō,

VWhat things are requisite in him, which is to be admitted into the ministerie.

is required. The calling is left fre

to the Church, yet so that euerie

Pastour and Bishop in his place haue power to examine & trie.

A minister is to be called by the church, & examined by the Bishop.

The persō called, & examined is ordained after the Apostolicall manner.

I 2

First

How a person
called, and exa-
mined is to be or-
dained, after the
customes of the
Apostles.

First, prayers are made for him
that is to be ordeined, then holy
lessons bee recited out of the
worde of God concerning the
ministerie of the worde, after-
ward he sweareth to be faithfull
in the ministerie: whiche being
done, elder ship is put vpon him,
by laying on of handes on him
and calling vpon the name of
God: last of all he is commen-
ded to God, and so discharged to
the Church, where he must bee
minister.

With this simplicitie were
the Apostles, and their next suc-
cessours content. But the Pope
seeketh for pompe and outward
glorie to be seene of men. And
therefore not onely doth inuent
sundry degrees of holy offices,
but also addeth infinite ceremo-
nies,

nies, and those so foolish, that I refraine from telling them at this time. All which doe proue sufficiently, that the Pope is Antichrist and an Apostata,

The .xix. Chapter.

Of Marriage the seventh and last Popish Sacrament.

THe seventh Sacrament of the Papistes is Marriage. And although the Church of Christ doeth acknowledge marriage to be the ordinance of God, and with Paule confesseth the same to be honourable in al, that is, the bed vndefiled & chaste is lawfull in all degrees of men: yet it thinketh not the same to be a sacrament of the newe Testament, because it hath no promise

How the sacred Church of Christ conceiveth of Marriage.

Marriage a mystery of the coupling together of Christ, and his Church.

Euery myſterie is
not a ſacrament.

The Sunne is a
myſterie of Ieſus
Chriſt, and yet
no ſacrament.

Sunne beames,

Fire,

Sabboth,

of grace annexed, and according
to Paule, is a myſterie of the ſe-
cret coupling together of Chriſt
and his Church. For if all that
haue had ſignifications, ſhoulde
be Sacramentes, there woulde
certainely be infinite ſacramen-
tes. The Sunne which wee ſee
is a certaine ſecret ſigne and my-
ſterie, as it were of the inuiſible
Sonne Ieſus Chriſt, as appeareth
in a certaine Pſalme. The Sunne
beames betoken the operation
of the vertue of Chriſt.

Our common fire figureth the
working of the holy ſpirit in the
heartes of beleeuers.

The Sabboth is a Sacrament
of the reſt of our Lorde in the
graue and beſides, of the per-
petuall reſt of the Saintes in e-
uerlaſting life,

All

All which, although they may be called sacramentes, yet haue they not the nature of the sacraments of the new Testamēt. For they haue neither cōmandement of a ceremonie in the worde of God, neither the promise of the new Testament annexed, where of it followeth also, that the faith of the promise is not required. Therefore, in as much as those things, which are required necessarily to bee in a Sacrament are not here, Marriage cannot bee numbred among the sacraments of the Church.

But how cōmeth it to passe, that the Pope will not haue this his Sacrament, to be common to the whole Church? If Marriage, according to his owne saying, be a sacrament of the Church,

Hitherto hath relation, that which aboue hath bene sayd, Cap. I I.

Marriage is no sacrament because it lackes the thing requisite to a sacrament.

If Marriage be a sacrament, why doth he barre the Clergie from vsing the same.

God alloweth
marriage in all
persons: the
Pope condem-
neth it in some.
Paule counteth it
honorable in all:
the Papistes call
it horrible in di-
uerse.

Rom. 8. 3.

Galat. 5. 19.

why doeth he forbidde Priestes
to be married? The holie spirit
doeth pronouce marriage to be
honourable among all. But the
Pope, to shewe himselfe to bee
an ouerthwarter of Christ, for-
biddeth his shauelings to marrie.
But he doeth not so, as he thin-
keth, without some testimonie
of scripture, and therefore doeth
he bring foorth the saying of
Paule, *They which are in the flesh can-
not please God*, as though the Apo-
stle in that place delt simply with
the workes of nature, & not ra-
ther concerning the workes of
the fleshe, that is of our vicious
and corrupt nature, troubling &
destroying the diuine order in
nature, as are these workes, whi-
che Paule in an other place rec-
koneth vp. Wherefore against
the

the Pope let vs set both the ordinance of God which is free for all men, and the Apostle Paule, which defineth the forbidding of marriage to bee the doctrine of Diuels.

The forbidding of marriage is the doctrine of Diuels.

The Papistes haue also this refuge: they will haue their Priests to liue in a more perfect & worthy kinde of life. But they are perswaded it will bee denied of none that the state of Virginitie and single life is better and more worthie than the state of marriage. Whereby they conclude the single life of their shorne crownd Priestes.

The single life seemeth to be the best lyfe, therefore will the Popish Priestes be single men, that they may seeme to be the best men.

If it were as easie a matter to giue the gifte of chastitie, as to conclude, their argument might seeme to be of some waight.

The Papistes thinke, if they do but aske chastitie it shall be giuen them by and by.

But by prayer, say they, cha-

15 stitie

The Papistes, like
wise men, promis
chastitie, before
it is in their po-
wers to performe
their promyse.

All things which
we aske by pray-
er, are not goun-
ted.

Temporall things
must be begged
at the handes of
God with a con-
dition.

The ground of
the Papistes im-
pure virginitie,

stie is obtained. Goe to, where
is that promise, that God will
giue the same? To promise a
perpetuall single life, without
any consideration of mans fra-
gilitie and the snares of Satan,
is extreme madnes. All the god-
ly knowe that such thinges as
pertaine to this life, are to be as-
ked with a condition. Where-
fore, no man is assured to ob-
taine the gifte of perpetuall cha-
stie at the handes of God, and
therefore is he a foole that doth
require it, and the most patche
that will vowe the same.

Now let vs consider the groun-
d or foundatiō wheron they build.
The state of single mē, say they,
is better and more worthy than
the state of marriage. Where
learned ye that, O ye Papistes?
Cer-

Certainly not of G O D, which
 approued & ordained matrimo-
 nie in Paradise. Paule, (say they)
 doeth preferre Virginitie and
 Single life before marriage, for
 among other things he sayeth,

Hee whiche marrieth doeth better.

I am sure a single life is not
 better than the state of Marri-
 age, simply, but in some respect:
 that is, not through the good-
 nesse therof, but through the vse
 of the worke, and that not al-
 wayes, neither in all, as Paule
 plainly proueth. He which ab-
 staineth from Marriage & hath
 not the giste of chastitie, pleas-
 seth God notably, and is carefull
 for those things pertaining to
 the Lorde, as may appeare in
 the Sodomiticall life of Monkes
 and Nunnes, and in the abho-
 minable

I. Cor. 7. 38.

A single life is
 not simply, but
 in some respect
 preferred before
 the state of Mar-
 riage.

He which abstaineth from Marriage and hath not the giste of chastitie, pleaseth God as well, as did the Monkes and Nunnes in the exercise of harlotrie.

minable behauour of Priestes,
which filthily defiled themsel-
ues with all kindes of concupis-
scence. Let the Papistes therefore
giue ouer for shame with their
polluted chastitie, and then en-
ioyne a single life to Priestes,
when they know by the instruc-
tions of God, that shorne
crownes and shauelinges haue
the gift of chastitie.

From the ele-
uenth chapter.

The conclusion
of the second
part of this
booke.

Hitherto haue wee shewed,
how the Pope doth oppose him
selfe against Christ in the diuine
Sacramentes, peruert the verie
meaning of them, encrease the
number of Sacraments through
his impudencie, deprauē the true
Sacramentes, and erre from the
right end and vse of them, Now
of the third point, that is of hu-
mane ceremonies, wherein wee
said

saide the Pope is contrarie to
Christ.

The .xx. Chapter.

Howe the true Church, and Poperie agree together, or rather be contrarie in ceremonies,

HVmane ceremonies, making to a godly and goodly order in the church, the well disposed doe not disallowe : but they giue them their due place, vnder the seruice of God, and the sacramentes, & iudge them to be retained both for comelynesse, & orders sake. For comelynesse, that we might bee stirred vnto godlinesse by their meanes, that modestie and grauitie may appeare in the exercises of Religions : for orders sake,

The godly allow some ceremonies in the Church,

Ceremonies permitted both for comelynesse and order sake.

sake, that gouernours may haue a certaine rule to worke by, that hearers may bee inured vnto obedience and discipline, that the state of the Church being brought into a good estate may be preserued in quietnesse. Such rites and ceremonies may the Church ordaine, & also alter, as neede shall require . For the Church hath power so to do for edification, and also a commandement in generall, *Let all thinges be done orderly and comely.*

I. Cor. 14. 40.

Howe doeth the Pope offend in this point ? He offendeth in tyrannie, in number, in a wicked zeale, vanitie, and in opinion.

A note of Antichrist to thrust open the Church ceremonies.

It is tyrannie, that the Pope doeth take vpon him authoritie ouer the Church of Christ

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Christ, and dare prescribe what lawes he will vnto her, which is one of the notes of Anti-christ.

2. In multitude he sinneth, when he heapeth infinite ceremonies together, and euer hath done, yea, and doeth more burden the Church of Christ with rites and ceremonies, than euer was the people of the Iewes, and that contrarie to the manifest wordes of Peter, whose successour, he boasteth that he is. For thus saith Peter: *What doe ye tempte GOD, to put a yoke vpon the shoulders of the Disciples, which neither we, nor our fathers could euer beare.*

A wicked zeale it is, that many thinges, after the manner of prophane people, & likenesse of

Christians more burdened with the Popes ceremonies, than euer the Iewes were in the old lawe.

The wicked zeale of the Pope in bringing in of ceremonies.

of the Mosaicall ceremonies, are brought into the Church by the Pope. But now the superstition of the Gentiles is to be detested, & Mosaicall ceremonies, Christ being come, should cease. And therefore this wicked zeale of Papistes is too vnworthie, to haue any place in the Church of Christ.

Many of the
Popes Ceremo-
nies are neither
for comelinesse,
nor of orders.

The damnable opi-
nion which the
Papistes put in
their ceremonies,

Vanitie is it, that many Papi-
sticall rites are to no purpose, to
no order, nor to any comelinesse.

Their opinionion is damna-
ble, which they haue of necessi-
tie, which is against the libertie
of Christians: of merite, which
impugneth the sacrifice of
Christ: of righteousness, which
is contrarie to our faith: of free
remission, and of worshipping,
which is against the saying of
Christ,

Christ, *In vaine doe they worship me, Matth. 15. 9.*
teaching the traditions of men.

The .xxi. Chapter.

*Of the difference of discipline in both
Churches.*

IT remaineth that wee speake
of discipline, as we purposed to Chap. 2.
doe: Of which wee meane to
speake both according to the
iudgement of the true Church
out of the worde of God: and
of the Papisticall Synagoge out
of their owne braines,

What Discipline
is.

Discipline in the Church of
Christ, is nothing else, but a cer-
taine outward and inward tray-
ning vp, whereby the godly are
accustomed to godlines, iustice,
modestie, and other vertues, and

K where

whereby they are kept in their callings, that they rush not into all kindes of wickednesse hauing cast of the yoke of Christ.

Partes of Discipline.

What Admonition is,

Kindes of Admonition,

What Correction is,

Kindes of Correction,

Excommunication,

Exorcismes.

The partes hereof be admonition and correction. Admonition standeth of preceptes, whereof some edifie the minde, bridle the affections, and gouerne the will, others rule the tongue, gesture, and actions. Correction is a punishment done by the gouernours of the Church which be the ministers and other graue men, vnto whom this care is committed. The milder castigation is by wordes onely: the sharper by the thrusting out of the congregation, through excommunication: the most grieuous is the banishing from the same by exorcismes, which is onely

onely exercised vppon heretikes.

This well nigh is the somme of Ecclesiasticall discipline of the true Church: from the which howe the Pope differeth may easily be scene by the maners of Papistes, and by the abuse of excommunication, and thunderbolte of Cursinges: to speake of all things, whereof their bookes are full, I will not. For what auaileth discipline where the foundation is naught?

The correction which they vse in wordes, is to no other purpose, but that the Pope may retaine his in awe vnder him.

Excommunication is exercised, not against wicked persons lawfully admonished, first according to the commandement of Christ, but against poore
K 2 folkes,

How the Pope is contrarie to the true discipline of the Church.

The foundation of Poperie is naught, and therefore their discipline cannot be good.
Correction in Poperie.

Excommunication now vsed among the Papistes

folkes, perchance because they haue not wherwith to pay these thinges, due vnto the Papall dignitie. Whoremongers are let goe with a light satisfaction. He which oweth but a trifle to a peeld Priest and payes not the same, when he would haue it, is stroken with excommunication not without great ceremonies: Inuectiues are made against the miserable man, the innocent is defamed, and so cast out of the Church, yea, not onely out of the Church, but also out of all hope of pardon. But yet with a secrete condition, except the gilte with coine doe extinguish the thunderbolt.

Exorcismes among the Papistes, how abused,

Exorcisme is exercised not against heretikes, but vpon such as say, they are content with holie

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Exorcismes among the Papistes, how abused.

Exorcisme is exercised not against heretikes, but vppon such as say, they are content with holie

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